

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ontario, Canada.

Authorized as Second Class Mail.

Registration number 0-9451.

Postage paid at Hamilton,
Ontario, Canada.

SHIFTING SCENES ON THE RELIGIOUS LANDSCAPE

by GEORGE CORNELL

AP Religion Writer

This message was delivered as the keynote address at the 24th annual convention of the Evangelical Press Association in Kansas City, May 1, 1972.

I was down in Atlanta a week ago at the United Methodist governing convention. It typified the character of church conventions these days. There was a separate caucus for every kind and cause.

A woman's caucus, a black caucus, a youth caucus, a reform and renewal caucus, a Hispanic American caucus, an evangelical caucus, an American Indian caucus. One Indian put it, "When the missionaries came, they had the book and we had the land. Now you've got the land and we've got the book."

Out of this scramble of vying interests, how do we report the truth? We simply have to listen and relay the mix, the claims and counterclaims, believing that out of that clash and competition of ideas, the truth will stand forth with its own invincibility. It's a matter of confidence... faith in the power of truth itself. To you and to me, to anyone in the informational field, it's a powerful product. It's one of the names of God.

And it's always at work in the world, in the clamor of the times, no matter how murky or wild the weather. Sometimes it's up and sometimes down, as the old gospel song puts it, but always pressing on. And no one, no school, or scholar, nor group, evangelical ecumenical, right, left or in the middle, has

a corner on it. You can't pin it down, limit it, or cage it up anybody's compound. It travels wide and free, unfettered and full of surprises.

Nevertheless, we always try to see what it's doing and where it's going. We inevitably miss the mark, more or less, but it's the human condition to keep probing for it. "Lo, it's here," someone says. "Lo, it's there." Buy this, fly there, drive that kind of car, vote this ticket, join up, it'll bring status, security and virility. Jesus called it a deceptive game, and our generation has learned he's right, in spades, in an age of the big lie and credibility gaps. Our eyes are clouded, our world wonderfully mysterious, no matter how we try to shrink it to our billboards and technical formulas, and the truth goes where it will.

CRITICISM FROM WITHIN

Without any crystal ball, and realizing the pitfalls of trying to specify trends while they're still in the making, I'm going to give in to the old human temptation here of trying to make some of them out. No guarantees attached. In this time of hurtling mutability, trends sometimes are highly evanescent, vanishing as quickly as they come. Someone suggested the difference between a fad and a

trend is that a trend lasts at least six months. Anyhow, from the blurry circuit I travel, I see these broad religious tendencies at work.

No. 1 — A bleak and self-flagellating period of knocking the church from within is coming to a close. For nearly the last 15 years, a favorite ecclesiastical pastime has been belaboring the church's character, deriding its institutional clumsiness, bawling its faults and weaknesses and despairing of its future. These were criticisms from within the church itself, from its own thinkers and loyal critics. It has amounted to a virtual orgy of self-doubt and demoralization, which saw only the church's decline and decay. In midst of it, one church commentator said that to be for the church, you had to be against it.

But something has happened to mute that mournful tone. The dirge had gradually shifted to a different cadence, to a more hopeful tone. There isn't so much blues-singing in the church anymore. Somehow, they have come through their swamp of depression, and realized that the rocky, old ark is not all bad. Most of its crew have quit apologizing for it, and quit being embarrassed about its message, and even seem to be showing a little confidence in her making it, after all.

This doesn't mean the critical reforming impulse is dead. Continuous criticism and restoration are a constant enterprise of the church, a watchword of the Protestant Reformation, as well as a keynote of modern Roman Catholicism. But criticism can become something other than constructive. It can take on a mood of collapse, of giving up, of failure of nerve, of abandoning ship. And for a while, that was the way the religious winds seemed to be blowing. But it has changed, somehow. I hear a new note in the more careful studies, the steadying reports, the stirring anticipatory voices, even in the mellower, cooperative stances of the special caucuses. They aren't bashing down doors anymore. They're also listening to others, trying to work from within, to build up the whole structure. Scripture calls Christians the "people of hope." Well, for a change they're doing it again.

Of course, anyone can misgauge the current. It may be a momentary flicker in the rather dark picture of the change in modern times, it may fall again into the bitter backwaters. I recall a couple of old lines, "Don't worry," one fellow said, "things could be worse." So the other guy stopped worrying, and sure enough, things got worse.

NEW MOVEMENTS

2. Another prominent trend that seems widely apparent and which has been frequently cited is the new kind of fluidity, spontaneity and freedom of contemporary religious life. At first, this scared the church institutionalists. They saw it as a threat. But now, after a little reflection on Christian history, they recognize that revitalizing energies usually have come in unexpected and unplanned ways, on the edges of ecclesiastical organizations and also from outside them.

These phenomena distinctly and dramatically are operating today. They're overrunning and blurring the old institutional lines. Locally and nationally, except in the more enclosed communities, the flow of faith breaks across the institutional demarcations, running this way and that both within and beyond them, infiltrating new zones of humanity, mixing, seasoning, stirring it up.

All through Christian thought and action, you see this going on. Its headline manifestation, of course, is in the Jesus movement among young people. Sometimes, as you know, conventionally religious parents are shaken up about it and cry whoa. But it goes on. So does the rest of the unfenced, mobile religious activity, crisscrossing lines among young and old. In community action groups, neighborhood study cells, coffee houses, occupational groups, house churches, campus fellowships, underground newspapers, healing services.

Ten years ago, the churches had the quality of intactness, of clearly delineated jurisdictions, almost of locked gates. But the contours of Christianity seem to be changing from the institutional form to that of a free-flowing movement. It overruns old structural boundaries and organizational lines and methods. It has become a more flexible, diversified, loosely allied activity, less tied to predetermined customs of conventional controls. It's freer, sometimes wilder. It disturbs some church leaders. And yet, fundamentally, it does not seem to be anti-church, only anti-inertia. It wants to move, to act

CALVIN COLLEGE SELLS OLD CAMPUS

Mr. Henry DeWit, Vice-President for Business Affairs for Calvin College, has announced the sale of the Franklin campus to the Grand Rapids School of Bible and Music. The sale has been ratified by the Synod of the Christian Reformed Church.

The sale price for the campus is \$790,000 of which amount the college agrees to raise through a community fund solicitation, \$200,000. The agreement calls for a payment of the purchase over a 10 year period of time with the Grand Rapids Board of Education purchasing the existing property of the Grand Rapids School of Bible and Music for the expansion needs of the Grand Rapids Junior College.

The college has been working on the sale of the Franklin campus for a period of 10 years. Through local realtors, national, regional and local publications, government agencies, educational groups, business organizations, attempts have been made to generate a sale. Of all the efforts, the sale of the property to the Grand Rapids School of Bible and Music is the only contact which has materialized.

The new owners plan extensive repairs and remodeling to meet building code requirements for local and state agencies and to bring the buildings up to standard. Major renovation projects have been deferred by Calvin for the last 10

years due to the anticipated sale of the building. In addition to the sale price it has been estimated that the renovation will run as high as \$600,000, bringing the total cost to \$1,400,000 for the new owner.

The administration building is 56 years old. While some of the other buildings are of more recent construction, Calvin's use of the buildings has terminated with the anticipated completion of the basic, new campus development.

The college is pleased to sell the property to a fine school as the Grand Rapids School of Bible and Music and thus maintain the campus for educational purposes.

and celebrate its faith, with high heart.

Actually, it resembles Christianity in its origins when it was unattached to any cultures, state systems, establishments, or incorporated regulations. Early Christianity was illegal. Its followers wouldn't worship the state gods. They were called "infidels," "atheists," opposed to official religion. It was mostly underground business, with eventual hideouts in the catacombs. It circulated without fixed organizational channels, random, creative, spreading. Once again, the church itself is something of an outsider. Through most of its later history, it has been linked to governments, including Protestantism, even in this country, despite the constitutional discouragement of it. But now, these props have fallen away, in the schools, courtrooms and tax exemptions are under attack. Once again, the church is on its own, unsheltered and unsecured by any state system or culture.

And that situation is being underlined even more by the new manifestations of unestablished, trans-denominational, uninstitutionalized religious activity. Of course, this holds uncertainties and risks. It can produce some bizarre aberrations, shallow assumptions and silliness, but it also can pump some zest into the cause. In any case, it is happening. It seems, for the moment, to dim the institutional gridwork in the churches, but maybe that is simply because of its comparatively livelier image. And that can't be altogether a loss, and may presage an immense gain.

OLD GODS FALLEN

3. A third development, and one which seems to me to be of fundamental, lasting significance, is that the new generation no longer worships at the shrine of techniques

and science. That old "god" has fallen as the dark side of technology loomed, and as bloated consumption and soaring GNP's threatened the earth and revealed the emptiness of the materialist dream. The young have rejected quantity and technical efficiency as their ideal. The ambiguities and monstrosities of modern war, also have undermined the national "gods." There aren't so many idols around anymore. The "golden calves" have become tarnished and lost their spell. Strictly empirical thinking no longer is trusted. The young prefer poetry. This condition also has its dangers of foolishness and distortion, but it also contains promise of more balance thinking. And it is reversing the powerful and overwhelming secularizing trend that for a time seemed to engulf us.

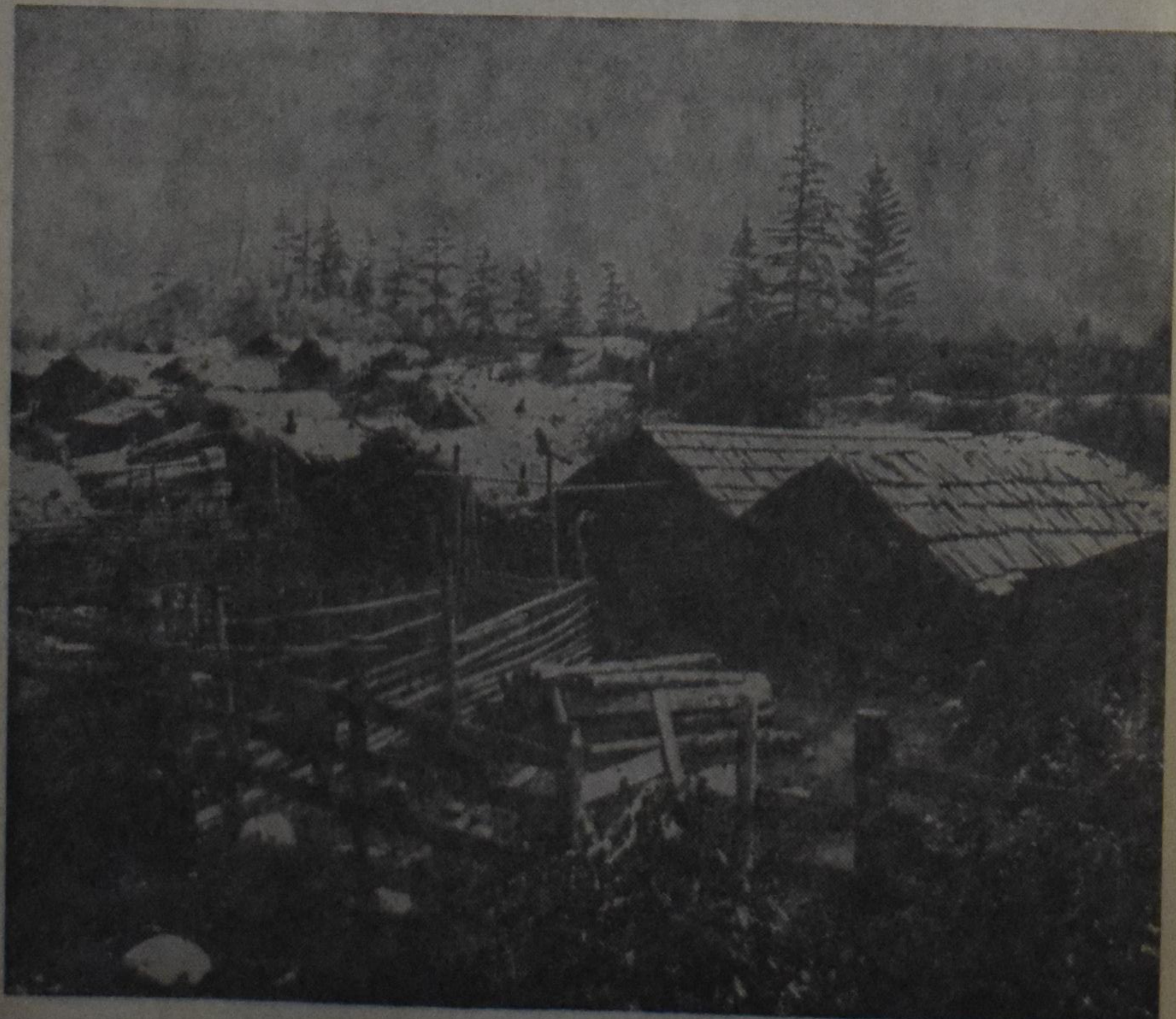
THE WHOLE OF LIFE

4. The fourth major trend discernible today is the swing away from a predominantly church emphasis on implementing Christian ethics in action toward strengthening its motivational foundations. As you know, there always have been tensions over the balance between these two aspects of the faith, tagged with such labels as "social action" versus "soul winning," proclaiming the faith versus applying it, working for personal salvation versus working for social justice, evangelism versus action.

You're all familiar with that friction. Maybe it should be called fiction. As I see it, and as others increasingly have come to see it, it is a bogus, misleading and superficially defined issue. Christianity involves the whole of life, not just its private dimension. It pertains to all spheres, individual and corporate, and not just its revival meetings.

(Continued on page 8)

Jan. J. W. Van Weelden
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.



THE RAILWAY BUILDERS — More than ten thousand Chinese were brought to Canada between 1881 and 1884 to work on the building of the CPR Railroad. Pictured here are their winter quarters near North Bend, British Columbia. It was possible to move two thousand Chinese a distance of twenty-five miles and have them at work on the railway within twenty-four hours. The same task could not be performed with a similar number of white workmen in less than a week.

(Photo courtesy of the Vancouver City Archives.)

AACS STUDY CONFERENCES, AUGUST 4-7

ALBERTA:

Alberta Evangelical Camp, Didsbury.

Dr. Sidney Greidanus, minister from Clarkson, Ontario, will deliver two lectures on *Understanding the Scriptures*:
— 1) The Nature of the Bible, and
— 2) The Interpretation of the Bible.

Dr. James H. Olthuis, assistant professor at the Institute for Christian Studies, will present three lectures on the topic, *Family, Friendship and Marriage*.

For more information and a registration form write: AACS Conference Registrar, 12136 — 38 Street, Edmonton, Alberta T5W 2J1

ONTARIO:

Niagara Christian College, Fort Erie.

Dr. Arie Leegwater, assistant professor at Trinity Christian College, will present two lectures on *Revolutions in Science and Technology*.

Mr. Bert F. Polman, candidate in musicology, will present two lectures on *"Artful" Music in Paradise: the Paradox of American Popular Music*.

Mr. Hugh Cook, instructor of English at Dordt College, will present one lecture entitled, *The Rise and Fall of the American Dream: Notes on American Literature*.

For more information and a registration form write: AACS Conference Registrar, 229 College Street, Toronto 2B, Ontario

BOTH CONFERENCES PROMISE TO BE WEEKENDS OF CELEBRATION, JOY, AND GOOD FELLOWSHIP. — REGISTER EARLY.

Church Announcements

CHR. REF. CHURCH

Called to Ottawa (Calvary), Ont., Candidate J. Postuma.

to Essex, Ont., Rev. Arie Vanden Berg of Rehoboth, Bowmanville, Ont.

CAN. REF. CHURCHES

Called to Brampton, Ont., Coaldale, Alta., Calgary, Alta., and Hamilton, Ont., Candidate J. Visscher.

CRC SYNOD CONCLUDED

(Grand Rapids, NS) — The 1972 Christian Reformed Church Synod concluded meetings on June 23.

Attended by 148 delegates repre-

sented Classes from throughout the United States and Canada, with fraternal delegates from other Reformed denominations present. Synod worked through a heavy agenda in a reasonable period of time.

Contrary to impressions one may have gained from certain periodicals and newsletters, the seemingly most important issue, that of the "Nature and Extent of Biblical Authority", did not reveal any doubt regarding the authority of the Bible from any of the delegates present.

On the "How" of understanding the nature of that authority much was said and little concluded, as could be expected of an issue that largely depends on theological speculation.

Those who attended some of the meetings of the highest assembly in the Presbyterian Church system, had an opportunity to learn something about the less glamorous as-

pects of the Christian Reformed ministers' duties.

Committee appointments, lists of candidates for the ministry, phrasing and rephrasing of small aspects of a liturgical form, a report, or a recommendation, and similar items of little interest to the layman, formed part of the 8:30 a.m. till 9:00 days of the delegates. When the uninitiated laymen may have felt inclined to walk out of the meetings for lack of excitement, the delegates — the elders and ministers — remained. They did not get paid overtime for meeting some 13 hours each day for two weeks. They worked hard at committee reports, often into the night hours, and met on Saturday as well.

Some of the most faithful and conscientious members in attendance were the elders at the 1972 Synod. Though they always seemed to be at a disadvantage in the presence of a majority of ministers, augmented by advisory Seminary

professors, and in the absence of a formal training in theology and related subjects, some of the elders spoke when they felt they had to, and they were heard.

P. J. Zondervan, president of the Zondervan Publishing Company, who attended Synod for the first time as an elder-delegate, reportedly said that he had come to a deeper appreciation for the ministers of the Christian Reformed Church. He was particularly impressed by their ability, their knowledge of doctrine and church order, and their great ability to communicate this knowledge. Zondervan also stated that he greatly appreciated the fact that they were biblically oriented and very knowledgeable of everything in the Bible.

This was also the impression of observers in the audience, some of whom returned to Synod several days in a row.

The reappointment of Dr. Lester R. DeKoster as editor of *The Ban-*

ner called for an executive meeting, and came out unanimously, according to reports. During his first term of editorship many people within the denomination who formerly took the periodical for granted, have begun to read this denominational weekly with a new interest. DeKoster also revitalized the editorial staff of *The Banner* resulting in winning the "Denominational Periodical of the Year" Award for the last two years, from the Evangelical Press Association.

The spirit of the 1972 Synod was not a schismatic one, but an orderly one, under the patient leadership of the Reverend Mr. Clarence Boomsma, minister of the Calvin CRC of Grand Rapids, ably assisted by the first Clerk, the Reverend Mr. B. Nederlof of the First CRC of Vancouver.

From the opening hymns, reverberating in Calvin's Fine Arts Auditorium like a strong male choir to the brief closing prayers, everything was under control.

PULPIT SUPPLY

The consistory of the First C.R.C. of Montreal, Que. will be in need of

PULPIT SUPPLY

July 23, 30 and August 6, 13. Please contact the clerk, Mr. John U. Jellema, 4925 Nancy, Pierrefonds, Que. Phone (514) 684-2952.

MINISTERS

vacationing in the Quinte District and who are willing to preach on one or more Sundays on August 6, 13, 20, 27, please contact the Ebenezer C.R.C., Trenton, % B. Greveling, R.R. 4, Trenton, Ontario. Telephone: 613-392-3134.

PULPIT SUPPLY

The Duncan C.R.C. (Vancouver Island), B.C. will be in need of pulpits, July 9 - 16 - 23 and 30, 1972. Please contact the Clerk Mr. John Berends, 1541 Maple Bay Rd., R.R. 1, Duncan, B.C. Phone 746-7676.

Required for July 30th, Aug. 6th and Aug. 13th,

PULPIT SUPPLY

for the First Christian Reformed Church of Barrie. Ministers interested in preaching on these days while vacationing in the Barrie area, please contact A. Kloosterman, clerk, 86 Ottawa Ave., Barrie, Ont. 728-5485.

A Subscription to
Calvinist-Contact
is an appreciated present
for many occasions.

For Farmers, Stamp Collectors, Landlords, and Investors

by J. HOFSTEE

You may well ask, "What do these people have in common?" but don't quit reading if you are not one of them, because the topic of this article concerns just about everybody in Canada. I would like to tell you a little about the new income tax that came into effect last January, and in particular about some of the things that you have to do in order to keep your taxes down.

The Income Tax Act Revised was passed by Parliament last fall, and went into effect on January 1, 1972. Some of its provisions that apply to everybody are that we will be allowed higher exemptions we may subtract the cost of child for ourselves and our dependants; care if the mother is working; and we are allowed a deduction for moving expenses or tools and clothing. The higher exemptions for everybody mean that about 750,000 people in Canada will no longer have to pay income tax. For those of us who earn more than the exemptions, tax rates have been increased on the taxable amounts and we may end up paying just as much or more in taxes.

For self-employed people an important provision is the increase in the allowable total of pension vision, however, is the starting of a tax on capital gains tax in Canada. There are a lot of stories going around about this tax and how horrible it is, but don't believe all you hear. The main purpose of this article is to inform you about this tax, and what you should do about it. First of all, let me explain what a Capital

Gain is. You have made a capital gain when you sell something for more than you paid for it. For instance, you bought a lot in 1965 planning to build a house, (or for investment), and paying \$2,500 for it. Now you sold it for \$6,000. You have made a capital gain of \$3,500. I am sure that you can think of many more examples where you sold something for more than you paid for it. Under the new Income Tax Act you pay tax on any capital gains made since January 1, 1972, except on the house in which you live. Therefore, subject to capital gains taxes are stocks, bonds, real estate, farms, cattle, quota rights on milk, tobacco, eggs, etc., cottages, antiques, coin collections, stamp collections, paintings, jewelry, and everything else that goes up in value. Capital gains tax does not apply if jewelry, stamp collections, coin collections, and works of art are sold for less than \$1,000. But don't forget, you may own one of these collections for many years, constantly adding to it, and as a result the value may be over \$1,000 when it is finally sold, or when you die.

Now you ask, "I have owned this lot since 1965, and have made a capital gain of \$3,500. But you say that the capital gains taxes apply only on gains since January 1, 1972. How do I figure out how much my capital gain was since January 1, 1972?" Here is the important part for everyone who owns anything which might increase in value. It requires that you do something about valuing your assets as of December 31, 1971, and that you do that as soon as possible. In this way you will have a starting value for your assets as of the beginning of this year. How should this be done? Let me go over some of the things that increase in value in individual. For stocks and bonds that are

publicly traded through brokers or banks, the government has set a valuation of December 22, 1971. Lists have been prepared of the value of all stocks and bonds on that day, and to value your stocks and bonds all you have to do is to write down all the stocks and bonds you own with their values. The banks of your broker will have a copy of the list of December 22, 1971 values. If you own shares in a private company the matter is a little more difficult. This might happen if you have incorporated your farm or small business. In this case a value must be established for any real estate owned, and for the business as a whole. The best way is to discuss the valuation with your accountant who will suggest the best way to handle it.

For the farmer, the matter is also complicated. The house on the farm is exempt from capital gains tax if you live in it. Of course, the difficulty then is to put a value on the house separate from the rest of the farm. Alternatively, a gain of \$1,000 per year on the whole farm may be taken as belonging to the house. In this case no separate value needs to be placed on the house. It is still necessary, however, to put a value on the whole farm. Especially if you have owned your farm for a number of years it may be difficult to do this. You can do it yourself, but it is rather involved. It is much better to get an expert to do the valuation. A real estate agent selling farm property in your area is the best bet. In the town where I live the real estate agents only charge about \$35. Believe me, that is money well spent.

If you own a lot, land, a farm or a house that you rent out, or a cottage, you will also need a valuation. If a property similar to yours was sold recently you can

write down the particulars and establish a price for your property this way, but again it is probably better to have a real estate agent to give you a valuation.

Marketing rights for agricultural products such as a milk quota, egg quota, broiler quota, or tobacco quota, can appreciate in value too, and therefore are subject to capital gains tax. To establish the value as of December 31, 1971 you need to get hold of the price paid for such quotas on a day near the turn of the year. Write down the particulars of the sale, such as the name of the seller, the name of the buyer, where sold, the quantity sold, and the price paid.

Jewelry, antiques, and works of art such as paintings should be valued by experts as well. Pay a jeweller or a dealer a few dollars and get him to write down the value of these things so that you will have proof. For stamp and coin collections you will need to make a list of all the stamps or coins that you own, together with their value from a stamp or coin catalogue. This may be a fair amount of work, but necessary. Write down the name and edition of the catalogue you use so that you can find it back if you have to.

What do you need to do after the valuation is complete so that you do not show any larger capital gain than you really have made? KEEP RECORDS. You will need to be able to show particulars and receipts for any money that you have spent to increase the value of your property, and which you have not claimed as an expense. For instance, on a farm you will need to keep track of money spent for a new building. For the cottage you would keep

(Continued on page 11)

DATA CENTRE

July 14-16	Friday Eve. Film 9 p.m. Sat. Eve. "Evangelism Thrust" explained by Rev. John Van Till, 8 p.m. Sunday Eve. Service led by Rev. J. Nutma, 7 p.m. Lakewood Chr. Conference Grounds.
Aug. 18-22	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.
Sep. 1, 2, 3, 4	Reformed Fellowship Youth Conference, Bolton, Ont.
Sep. 8, 9	Conference of Youth Evangelism Services, King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.
Aug. 4-7	AACS Ontario Study Conference, Niagara Christian College, Fort Erie.
Aug. 4-7	AACS Alberta Study Conference, Alberta Evangelical Camp, Didsbury.
Aug. 30, 31	AACS Teachers Conference, Seattle, Washington.
Sep. 1-4	AACS British Columbia Study Conference, Columbia Camp, Cultus Lake.
Sep. 22-23 (tentatively)	AACS Pennsylvania Study Conference, Pinebrook, Stroudsburg.
Sep. 29 - Oct. 1	AACS Minnesota Study Conference. Location to be announced.
October 6-8	AACS Michigan Study Conference, Camp Geneva, Holland.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Literary Editor: C. W. Barendrecht.

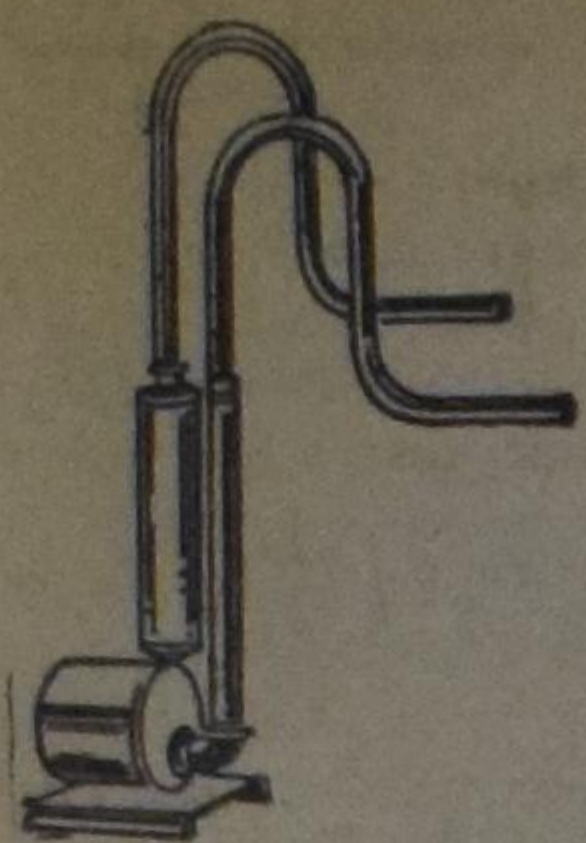
Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. \$6.00	Can. \$11.50
United States	U.S. \$6.50	U.S. \$12.50
Other countries	Can. \$7.00	Can. \$13.50

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permission of the publisher.



PIPELINE FROM ALBERTA

by TINI VAN AMEYDE

This spring's get-together of the Alberta Legislature was the longest session in history. It was also a very interesting one: for the first time in 36 years the Socreds found themselves on the wrong side of the House. Clearly, for most of them — especially those who had been in the cabinet for a long time — the adjustment to the role of opposition was not without pain. They tended to be negative. And sometimes I got the impression that they forgot "who is kissing her now . . ." But it must be said that, on the whole, they were not doing too badly in their new role. Thanks, mainly, to the dignified leadership of ex-premier Harry Strom.

Our former premier is a sincere and quiet man. Unlike his predecessor, Ernest C. Manning, he was never in the habit of turning every little speech into a sermon. And he showed, during the last couple of months, that he is broad-minded enough to ask: what is good for Alberta? Instead of the more political: what is good for my party and for me? Facts that explain why he still commands a great deal of respect in this province. There are rumors that he will step down from the party leadership within a year. (Although he said, in an interview following the adjournment of the Legislature, that he has made no decision regarding his position.) Let's hope that he will decide to stay on! Not only for the Socreds, — up till now I haven't detected anybody able to replace Mr. Strom — but for all Albertans.

Our new P.C. cabinet under Premier Peter Lougheed consists of capable and energetic men. Indeed, we should consider ourselves fortunate that in this day and age we have a government truly concerned about the wellbeing of our people. However, let's not forget that a party-in-power will only stay "in top-shape" as long as an alert and strong opposition keeps it on its toes. A hard and often ungrateful job. (In particular, where a man was used to being at the steering wheel himself!) But nevertheless a job that's necessary and very important. For this reason the Socreds should lose no more time feeling sorry for themselves, but close ranks and adopt a positive attitude. Else they will find, to their dismay, that they lost a lot more than time. . . . And so good luck to Harry Strom! May he always be willing to share his wisdom and experience with us.

In this connection I think of something that must have saddened his heart. The Socreds entered the spring session of our 75-seat Legislature with 25 members. But

on the last day Dr. Dan Bouvier of Lac La Biche-McMurray jumped the party, to sit as an independent. His constituency, in the north-east corner of Alberta, has "special needs in the way of roads, native affairs and oil sands development". True, of course. But his reasons for leaving the S.C. party are not so easy to understand. Impatient of the political bickering in the Legislature, he said, and I quote: "A member can't be fighting the government from an opposition party on the floor of the House and still expect the government to give special consideration to his constituency." Now what I would like to know: is this true? If there are urgent needs in an area, will they not be looked after because its representative happens to belong to the opposition party? What kind of a government would that be? Yes, the kind you find behind the Iron Curtain!

Mind you, I'm not so naive to think that everything here is straight in politics. But it seems to me that conscientious cabinet ministers will make their decisions with an eye on the people they serve. Not on the man who represents them. Mr. Strom who — at least in public — took Dr. Bouvier's goodbye calmly, put the whole thing in a nutshell when he said: "It would be a sad day for the democratic legislative process in Alberta if a man in this House had to compromise his political affiliation to get a better deal from the government." So it is. I wonder: how long will it take Dr. Bouvier to cross over to the Conservatives? And did he forget that he was elected by the people of Lac La Biche as a Socred? Who gave him the right to change his shirt in the middle of his term? Surely, if more MLAs followed his example, we would soon end up like the Netherlands . . . where every clan had its own little representative in Parliament. Entertaining. But that's about all it was.

Well, so much for the high-level oratory! I'm afraid what it boils down to is that the good doctor left his comrades. At a time they needed him as never before. And now, dear C.C.-reader, a few legislation highlights that may interest you: 1) Senior citizens who own property don't have to pay the 30-mill education tax. Those who rent get a \$50 a year grant. 2) Senior citizens will no longer pay for Medicare. 3) A \$50 million agricultural development fund was set up to help our family farms. 4) A \$50 million Alberta Opportunity fund was set up to aid business and secondary industry starts via loans at low interest. 5) Workmen's compensation was improved. 6) Introduced was a new Mental Health Act which calls for "sweeping reform and spending in the care and treatment of the mentally ill". (Something that was long overdue in Alberta. I am glad to report that the government already started to put its policy into practice.) 8) A new provincial tax on oil reserves, designed to increase oil revenues by \$50 to \$90 million next year. (Also overdue. And under furious protest from all the oil companies. But who cares? They have been getting rich at our expense long enough!) 9) The Alberta Bill of Rights and the related Individual Rights Protection Act, both given second reading. They will be held to the fall, allowing representations to be made from the public. (They are aimed at protecting the individual from the state and backing up the Canadian Bill of Rights.)

These are only the highlights. And not all of them. But you can see that our Legislature was — to use Premier Lougheed's words — "concentrating primarily on people" in its spring session. A beautiful but difficult task; no wonder it took so long. The House, in a weary state, adjourned until October 25.

In a surprise decision, the Al-

berta government came out in opposition to the \$30 million Village Lake Louise proposal. Mainly, because there had been no study of its effects on the environment. Judging from various reports, chances are that this plan will now be dropped altogether. In my opinion, that would be a pity. For — although Banff National Park is not in need of anything as blatantly luxurious as the Village — something should be done there in the way of good tourist accommodation. And the sooner the better. I read that charming write-up in C.C. of June 5, about the attractions and facilities of the Alberta Rockies. But I hope you will keep in mind what the title was: "Off-season etc." My friendly advice to readers in the East is: don't visit our national parks during the holiday season. Unless you are willing to camp on the over-overflow of the overflow. Where the only facility is a sweet-smelling wooden "huuske" . . . Ugh!

And talking about the great out-

doors many people in the Northwest left their homes involuntarily in the month of June. First there were the forest fires. In the Swan Hills area a fire got out of control. When it came dangerously close to the small town, the R.C.M.P. went from door to door and warned all residents. About 1200 women and children were evacuated to nearby towns. Fortunately, the wind — racing thru the treetops at a speed of 30 miles per hour! — shifted before the fire reached Swan Hills. At about the same time, ironically, the city of Grande Prairie had water trouble. Its water treatment plant was submerged by the flooding Wapiti River and the city had to draw water by truck from surrounding wells.

Many bridges and roads were washed out by floodwaters on the Wapiti and Smokey Rivers, houses badly damaged etc. At Watino, 300 miles north of Edmonton, a N.A.R. bridge disappeared completely and left 300 feet of rail-

way track hanging above the me: it's downright distressing to see how this beautiful country is ravaged by floodwaters. All along the North Thompson River, farm-dikes and 300 residents of West Peace were evacuated in a hurry. According to the Alberta department of Environment, the Bennett Dam — 200 miles upstream in famous Shuswap Lake, we found that the "nice sandy beaches" are no longer there. Even the Okanagan Lake's level is much higher than ever before. The cost of repairs, both in Alberta and B.C., must run into the millions.

At the moment a team of private appraisers, hired by the B.C. government, is working on estimates in the Similkameen and Kamloops areas. (And I suppose that the Alberta government is taking similar measures in the Peace.) But alas, in the meantime it keeps on raining. And — instead of going down the water level is rising. . . . Where will it all end?

When I heard these reports, at home in Edmonton, I did not realize how grim the situation was. (Coming from the Netherlands, one is inclined to take Canadian reports on floods with a grain of salt.) But I just traveled the Yellowhead route, from Jasper in Alberta via Kamloops to the Okanagan Valley in B.C., and believe

Dear C.C.-reader, I salute you. From a drowning British Columbia.

DEVELOPING GREATER SELF-CONFIDENCE

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain

I would like to talk today about "Developing More Self-Confidence". It seems to be that in recent months I have met a good many people who have a very low concept of themselves. They look at themselves and they can't see that they are really worthwhile individuals or that they are the kind of people who can really contribute something. Now this can become a very dangerous thing. When a person lives with a low self-concept they usually do not reach up to their true potential. There are many things that they would be able to do if they could gain greater confidence in themselves. A school teacher who lacks confidence in herself is not going to do a very good job in a classroom. A workman who works on a lathe will not be doing the best work because he is not quite sure of himself and so you could go on through life and you would find that is so many ways a lack of self-esteem makes a person to have less ability than they actually possess within themselves if they could only change the attitude that they have towards themselves.

Now why is it that so many people go through life with a lack of self-confidence, or with a low self-esteem? When a child is small, a parent must often give them support. The changes that children go through can often be very frightening things for them but for the mature person they are not so frightening. It becomes important that parents will give their children assurances and when there is a thunderstorm for example, a child may be afraid but as we grow older we realize that there are not that many dangers inherent in a storm and we can give the children the kind of assurance that helps them feel more confident and that they can even see the beauty of the lightning and of the thunder.

In the adolescent stage, young people have a good deal of conflict in the period of "growing up". There is a constant struggle between the desire to be independent and the need to be independent. They are still living in two worlds, the lingering world of childhood and the fast approaching world of adulthood and they are seldom sure of which one of these two worlds they are living in at a given time. It is during this period of life particularly that young people must begin to learn a sense of self-confidence although actually it begins much earlier in life; if a child is constantly told that he is dumb, that he isn't as bright as his sister is and that he doesn't accomplish the kind of things that his cousin does or that he is constantly reminded of his defects and his weaknesses; a young man I met not so long ago was rather small of stature, particularly when he was a boy, and his Dad always called him a "runt" and his mother called him "my baby"; now that kind of a thing would naturally lead that child to the point that he wouldn't have a great deal of confidence in himself. I know of one family where the children came from a home where the father had passed away and the widowed mother didn't have very many means so they always had cast off clothes, they would often have shoes with holes in the soles and patched up trousers and that gives them a feeling that they weren't quite as good as the rest of the children that were in school.

Now basically when we look at life, we have to leave the cozy protectiveness of the parental home and we have to begin to live on our own. We can't say, "We'll go out into life" and feel that Daddy and Mother constantly has to hold our hand, so as we move out from the familiarity to go to grade school, then to high school and possibly on to college or out into some work in the world we cannot remain dependent upon parents. If we do we live with that low estimate of ourselves as though our own opinions or our own ideas don't really mean much. For this reason it becomes very important that we teach our children a sense of security, a sense of self-confidence, that we help them to build up their self-esteem. Children who really feel the love of their parents even though their parents may not always approve of what they do, these kind of children learn a greater

Pastoral Counselling

degree of self-esteem and they need this in life.

If we haven't developed this earlier in life, there's no reason why we should sit down and cry about spilled milk and get the feeling that now this means that this is the way we're going to go through life.

I think it is important that we learn to see that the influences of the parental home are extremely important to us but they shouldn't completely shake the rest of our lives. What if you have been pampered by a mother or rejected by a father or lived in constant competition with an older brother or a younger sister? Does that mean that you have to go through life spoiling yourself with that kind of concept? Go out and make something of yourself, do things on your own and think of your accomplishments rather than your failures and you will grow in that sense of self-confidence. A young married woman blamed her husband for her misery in life. She said, "I never felt this way when I lived at home with my parents. They made me feel important. My Dad always called me "Princess" but my husband takes me for granted and makes me feel so small and insignificant. He doesn't give me a sense of confidence." This girl was forgetting that while she was at home with her parents, she didn't have to face many of the problems and decisions of adult life which she now has as a wife and mother in the home. She has to learn, too, that she has the personality in her own right — that it isn't just the fact that her husband builds her up because possibly he needs building up too but it means that they accept each other and work together to make themselves stronger and more self-reliant.

One of the problems that a person with a low self-esteem always has, is the problem of making decisions. Often you find these kind of people even standing before small decisions like whether to buy a certain dress or not to buy it, what color necktie to wear with a certain suit; these kind of decisions can often be very difficult for a person who has a low self-esteem. The person who feels confident picks the kind of clothes that they feel like wearing at that particular time and then they go out and forget about what they are wearing. It doesn't bother them unduly if somebody says, "My but you are not dressed very good today" because they feel confident within themselves. I find the same thing with mothers in the family. They make a good meal and they have put everything into it and the family eats it with relish and then after supper Dad doesn't say anything — he gets up and reads his paper and the children try to get out of washing the dishes and nobody gives her any praise for what she has done. I wouldn't excuse the family for this kind of rudeness but nor would I excuse a mother for feeling badly because nobody has said anything about her meal. If we need that kind of praise, if everytime a minister preaches a sermon he has to have the praise of the audience, if every time a school teacher accomplishes something definite, she needs to be praised for it, it shows a lack of self-esteem, because we have to feel that we are doing the best we can, doing the things that we ought to be doing, no matter what people may say.

In the face of the world in which many of us are criticized and often criticized violently, we need to stand strong and stalwart. If we do the Father's will, if we are performing our task in such a way that it can be to the best interests of our fellow-men, then let people criticize, let them say that what we are doing is no good, we can feel confident that ultimately the thing we are doing is God's work and in this sense we can have a sense of real confidence. I think we need confidence in our selves to have confidence in God but I think we also need a confidence in God to have confidence in ourselves.

OUR THOUGHT FOR TODAY: Put God at the center of life where it is like standing in a valley and looking upward to the crest of the mountain peak. Worship is like watching the sunset and forgetting a headache, or listening to a nightingale and being oblivious to the aches and pains that there are within our bodies. It's strange how the trivial things of life escape when we are lost in the wonder of God's Love.

USE THE BANK YOU OWN . . . and SAVE!

Share the benefits of our Credit Union:

- ★ SAVINGS and LOANS with Free Life Insurance
- ★ MORTGAGE LOANS
- ★ TERM DEPOSITS at highest interest rates
- ★ PERSONAL CHEQUING ACCOUNTS 1¢ p. cheque

NETHERLANDS
(HAMILTON)
CREDIT UNION LTD.
P.O. Box 545, Hamilton, Ont.
Tel. 389-7125

Lambert Huizingh

Accredited Public
Accountant and Auditor
Commissioner for taking
Affidavits

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

WAS JOHN CALVIN A REVOLUTIONARY?

(II)

In my former article I tried to demonstrate that prof. Graham was not quite successful in presenting John Calvin as a revolutionary; that by no means he can be considered to have been a herald of the age of Rousseau, or a prophet of the revolutionary movements of our own time.

On the other hand: I tried to recognize in all fairness the merits of his book (*The Constructive Revolutionary*) which I called in many respects worthwhile reading; prof. Graham shows cogently that Calvin and his fellow-ministers were not only concerned about the salvation of the souls of men or about polemics with Rome, but also about the situation of the common man, the prevention of poverty, the education of the children of the city, the economic necessities of the business-men; only the conclusions of Graham are marked by his own modern way of thinking, he often speaks of Calvin's rationalizing or rationalism or utilitarianism, as for instance on p. 196 where we find this summary: "Indeed, there was

in Calvin this utilitarian approach to education, vocation, politics, and all the other factors of human activity which understood them all to be subsumed to the benefit of the common good."

This conclusion, which does not speak of Calvin's main theme which is never the common good and always the glory of God is not acceptable; and many details of prof. Graham's presentation are liable to criticism, but this is not the place to go into these details.

It would seem much better to propose another name for Calvin than that of a constructive revolutionary; I would prefer to call him the consistent reformer. Consistent: I would stress that term in the first place.

Calvin was never satisfied with half-measures, he wanted effective measures; he did not want paper-laws but laws which should be applied as they were written; he did not want a paper-confession which anyone could comfort according to his own individual opinion, he wanted a church-confession maintained by that church

as it was clearly meant; he did not want mouth-confessors who (according to an expression of his friend Farel only wanted to be called Reformed in order to be free to eat meat on Friday), he wanted confessors who in their total life proved that they feared the LORD.

Calvin was consistent, in the book of Graham we find several proofs of it; he shows for instance that Calvin and his fellow-ministers were much interested in and gave guidance to the banking-business of the city, by legalizing the taking of interest and giving guidelines to the rate of those interests; in passing he observes that also the popes (of the time of the Renaissance) had done the same; the difference was, however, that the popes did so circumventing their own rules, they were inconsistent; but Calvin did so after a careful exegesis of Word of God and with a good conscience. (p. 126) He shows also that the famous sumptuary laws (ruling customs of dress and food, of luxury) which have been much

criticized, were not unique; and it has been shown by other authors that similar laws were to be found in many cities of Germany and the Netherlands; but, whereas in other countries and places these laws had many loopholes and were often evaded, they were applied in all rigidity in Geneva; a law was a law and it should be kept; Calvin was consistent. But I would stress with no less emphasis that he was a reformer, not a revolutionary. He did not call the people to a well-planned and cleverly-rationalized plan of action, he called the people back to the Word of God; and he found that Word of God in the book of Scripture and he opened that book of Scripture every day; in the church; in the lecture-hall; also in the city hall.

The centrality of that Word of God makes it impossible to find one central theme besides this principle that would have been the abstract point of departure for all Calvin's thinking.

It has been tried in many ways to find such a central theme.

It has been tried to find it in the doctrine of predestination or in the five articles of Dordt; it has been tried to find it in the sovereignty of God or in the theocracy.

It has been tried to find it in the doctrine of sanctification, and both in that of world-affirmation and in that of world-denial.

But Calvin did not open the Bible with a key of his own making.

He has been called the man of the diagonal lines, two lines in the same figure crossing each other: justification and sanctification; God's sovereignty and our responsibility; redemption and reprobation; the office of all believers and the special offices; the call for the Christian in this world and his being-a-pilgrim.

The centrality of the Word of God generated its application to the totality of human life, and therefore the sacredness of any human vocation.

In this respect I would like to quote prof. Graham with agreement when he writes: "For Calvin the real world was to be taken seriously, and for him the real world involved shoemakers, printers, and clockmakers, as well as farmers, scholars, knights and clergymen. Calvin's world-affirming theology is quite apparent. Where Luther views with alarm the evidences of evil he sees in commerce, Calvin grimly assumes that all human enterprise is tainted with evil — a safe assumption — and sets about to make the gospel relevant to the city of commerce in which he lived and labored. Robert Lee, writing in 1965, warns us that a 'religion that does not take seriously urban civilization — the focal point of economic and social organization — is surely one that weakens itself. The place of religion should be at the heart of the city'. In other words, true religion not only visits the sick and takes care of widows and orphans, but also tries to see the relevance of the gospel in the rest of the world that is. Calvin was more serious about this than others of his day." (p. 79)

And the Dutch author whom I quoted before has put it in these words: "The glorification of God also in our earthly vocation, the recognition of His sovereignty in the human daily occupation is an idea that has been stressed by none of the Reformers as much as by Calvin. He restored the nobility of the human calling in general, and that of commerce in special. Not only agriculture, but also commerce, yea even the meanest occupation received by his teaching a higher consecration, because the expression 'by the grace of God' became the significant statement that adorned the exercise of all human occupation." (P. A. Diepenhorst, *Calvin en de economie*, blz. 208.)

Both Graham and Diepenhorst stress the same point and this emphasis is often to be found in books on Calvinism; however, it must be added in all honesty, that as soon as this emphasis is overdone, we are confronted with a kind of Neo-Calvinism which has

often been accused of deviating from the original bearer of this name.

World-affirmation! yes, it is to be found with Calvin more than with Luther; but it should never be forgotten, that there was more agreement between Calvin and Luther than difference; that Calvin did not affirm the world in an unqualified way; that (according to the penetrating analysis of Troeltsch) Calvin's affirmation was always accompanied by a kind of negation, by (in Troeltsch' words) asceticism (self-denial); after all he was the theologian of the diagonals, the Biblical theologian.

One needs only to read the famous chapter of the Institutes which is often quoted in order to show the new, world-affirming elements in Calvin's teachings to find out that these elements are to be found with him, indeed; but always combined with that other element of "forsaking the world and crucifying our old nature".

In this chapter (Inst. III, 10) Calvin first states his main thesis: "The Lord teaches that the present life is for his people as a pilgrimage on which they are hastening toward the Heavenly Kingdom. If we must simply pass through this world, there is no doubt we ought to use its good things in so far as they help rather than hinder our course. Thus Paul rightly persuades us to use this world as if not using it; and to buy goods with the same attitude as one sells them (1 Cor. 7:30, 31)."

After these words he continues to show that we should not use God's blessings indulgently, nor seek wealth greedily, but serve dutifully in our calling; he warns both against narrow-mindedness and immoderation; he stresses again the point of the pilgrim-character of our earthly existence: "There is no surer or more direct course than that which we receive from contempt of the present life and meditation upon heavenly immortality." His last words in this chapter are the very beautiful ones: "From this will arise a singular consolation: that no task will be so sordid and base, provided you obey your calling in it, that it will not shine and be reckoned very precious in God's sight."

God's splendour is brightening even the lowliest daily task that is done in his service; this is the comment of John T. McNeill in his excellent translation of the Institutes; in other words: also this 'secular' world belongs to God and is subject to His Word; and we may serve Him in all the labors of our heads and hands. Calvin was a consistent reformer, indeed.

Louis Praamsma.

A GOLDEN ANNIVERSARY

On July 19 Mr. and Mrs. R. A. Jongbloed will celebrate their 50th wedding anniversary. Since very many of our readers know the Jongbloeds especially from the beginning of their immigration, we have asked Dr. W. Spoelhof, president of Calvin College, and Mr. J. VanderVliet, who was for years secretary of the Immigration Committee of the Christian Reformed Church, to write a brief article for the occasion.

The Jongbloeds have meant much for numerous immigrants and are still always predominantly occupied with the interests of others, and they go about what they see as their task in a quiet way. For that reason their golden anniversary offers an opportunity to bring them to the foreground by way of this publication. May the Lord bless them in many years to come. They are presently in Holland and those who want to write them should address their letters to: Mr. and Mrs. R. A. Jongbloed, % Mr. W. Van Dyk, Prof. Larentsland 2D, Zeist, Holland.

TO MR. AND MRS. R. JONGBLOED, ABLE AND FAITHFUL FRIENDS ON THE OCCASION OF THE 50TH ANNIVERSARY OF THEIR WEDDING.

Although my wife and I have not known Rem and Hinke Jongbloed very long, yet they appeared on our life's screen not just as "ships that pass in the night"; they made an impression on us that shall not be easily erased, because they were and are a couple striving toward higher than ordinary goals with tenacity, without being obnoxious to anyone.

Both of us two young married couples, not being intimately acquainted with each other, moved to the old city of Rhenen at about the same time. It may be that the Lord wanted us to get together in preparation for a future in which He could use both of us for His own purpose.

Our backgrounds were not at all alike: Rem hailed from the North and belonged to a well-known family of Bible publishers in the Netherlands; Hinke was born in the United States and was closely related to the owners of the popular Eerdmans Publishing Company. My own ancestry lived in Gelderland for at least two centuries not far from the spot where "Maas en Waal tesamen vloeien en Gorum rijst van ver". They were farmers, blacksmiths and innkeepers. My wife's people had long lived in Haarlem and other places in Noord-Holland and never far from the sea.

Educationally speaking we were pretty well matched with the emphasis on administration, teaching

and army service, fields in which orderliness and discipline predominate.

Within one year after our arrival in Rhenen we had plans ready, together with a few other like-minded families; to organize a church. We started out in the old-fashioned way of Sunday morning sermon reading services in our respective homes.

This, eventually, through ecclesiastical channels, led to the establishment of a "Gereformeerde Kerk" with as first minister an ordained and emigrated man from Amsterdam and later on one from Hungary. All this happened around 1925 but then our way soon parted. The Jongbloeds went to Eindhoven and were later on attracted by a government agency to act as mediator between management and labour. We emigrated to Canada during the first part of 1926.

Then one day, several years later, we had visitors from Holland: the Jongbloeds. They had spent some time in the United States and besides seeing us also wanted to get a clear impression of Canada, the nation that had already then received many immigrants from Europe. Convinced of the many possibilities open to progressive people of many occupations they decided to settle in this country where they in due time became interested in the expanding work of the Immigration Committee of the Christian Reformed Church and served as fieldman in the Hamilton and Niagara districts. In this entirely new field of endeavour Rem and Hinke proved again to be dedicated workers. They placed new arrivals from Holland in various positions in the industries and on farms, visited the lonely and the disappointed ones, serving them with sound advice. Under the auspices of the Immigration Committee Rem made a special trip to Holland to give proper information concerning placement possibilities in Canada to prospective settlers. Back in Hamilton their home was always open for visits from strangers and other trouble cases to encourage them in the difficult period of transition.

Thank you, Rem and Hinke for a job well done. Many people will remember you with gratitude especially on the occasion of your 50th wedding anniversary and the prayer or all of us will be that our God will continue to bless you abundantly and be a blessing to others.

J. VanderVliet.

MR. AND MRS. REM JONGBLOED — FIFTY GOLDEN YEARS

Rem and Hinke Jongbloed have been my close personal friends

ever since early October, 1944. Some readers will remember that date as the period of uncertain progress in the liberation of the Netherlands in World War II.

I shall never forget that Saturday in October just after I arrived in Eindhoven, Netherlands, assigned to a unit of the O.S.S., a small American Intelligence group, to work with the Canadian forces and Prince Bernhard's "Princess Irene Brigade" in the Netherlands. Rem had made himself available for aid to the American and Canadian forces, and God's providence brought us together as a team to work for the liberation and reconstruction of his country.

On that October morning at headquarters, over our first cup of coffee, my initial remark was, "Your name is familiar to me because we had a minister in our Christian Reformed Church in Hoboken, New Jersey with the name of Reverend T. Jongbloed."

"He was my relative," said Rem. "Ben jij dan ook Gereformeerd?" I asked.

It was like meeting a brother. Indeed it was meeting a brother in Christ. We hurried through the preliminary work assignment for the day and turned then to making plans to meet the Eindhoven Gereformeerde community on the following day. That very first Sunday I spent in the Eindhoven Gereformeerde Kerk at a communion service and at the home of Rem and Hinke Jongbloed. Their home became a kind of sub-headquarters for our O.S.S. organization.

Imagine our mutual surprise to discover on our first meeting that Hinke was born in Paterson, New Jersey, my own birthplace, of a family well known to my parents! The weekend was full of surprises and coincidences. It proved to be one of the most memorable in my life.

Rem, Hinke, and I shared in those early days many exciting, dramatic times — sometimes in danger, frequently in high spirits from living through great moments in history, sometimes in dreary days of adversity. Rem and I were together at 't Loo and Spelderholt on the day of the liberation of the Netherlands and were among the first to greet Prince Bernhard on that occasion. After that date our work became largely that of expediting diplomatic relations between the American government and the Dutch government still in exile.

Rem and Hinke, who had, with great spirit, done much for their country in time of war, felt the call to continued service immediately following the war. Rem Jongbloed held a position with the

Stichting van Arbeid in those crucial days of reconstruction. He established solid acquaintance with Prince Bernhard in those important days, an acquaintance which continues with occasional contacts even now.

In 1946 it was Rem and Hinke's turn to visit America. They made extensive tours throughout the United States and Canada and also South Africa. Everywhere they remained alert to opportunities for service to the church.

Emigration to either the United States or Canada began to appeal to them. They finally chose to settle in Canada, where, with their usual enthusiasm and energy, they entered into the position of Field Agent for the Christian Reformed Church, assisting in the placement of newly arrived immigrants.

After the immigration work in Canada finished its course, the Jongbloeds began another new career. Rem became Director of the Holland Life Insurance Society, with headquarters in Canada. In recent years he retired from this position, but only to take an even more active role in his own church.

I count Rem and Hinke among my unforgettable friends. They are a remarkable couple. They work perfectly as a team, yet each one has a large measure of independence. It is a joy to hear them in discussion, at opposite points of view on an issue. The Jongbloeds are both very able, competent persons. They have a breadth of perspective and a scope of concern which are indeed remarkable. They are widely read; both are pious in the proper sense of that word. They have an amazing circle of acquaintances extending beyond the bounds of their church and into fields of interest as widespread as have been their careers. They are persons of strong conviction and of great energy. It was no easy matter to keep pace with Rem. Rem always possessed an inquiring mind. There were always plans and ways to expedite business which spun from his fertile mind.

William Spoelhof.

GUIDE TRAVEL BUREAU

G. DENHARTOG

Box 733 — 39 King Street

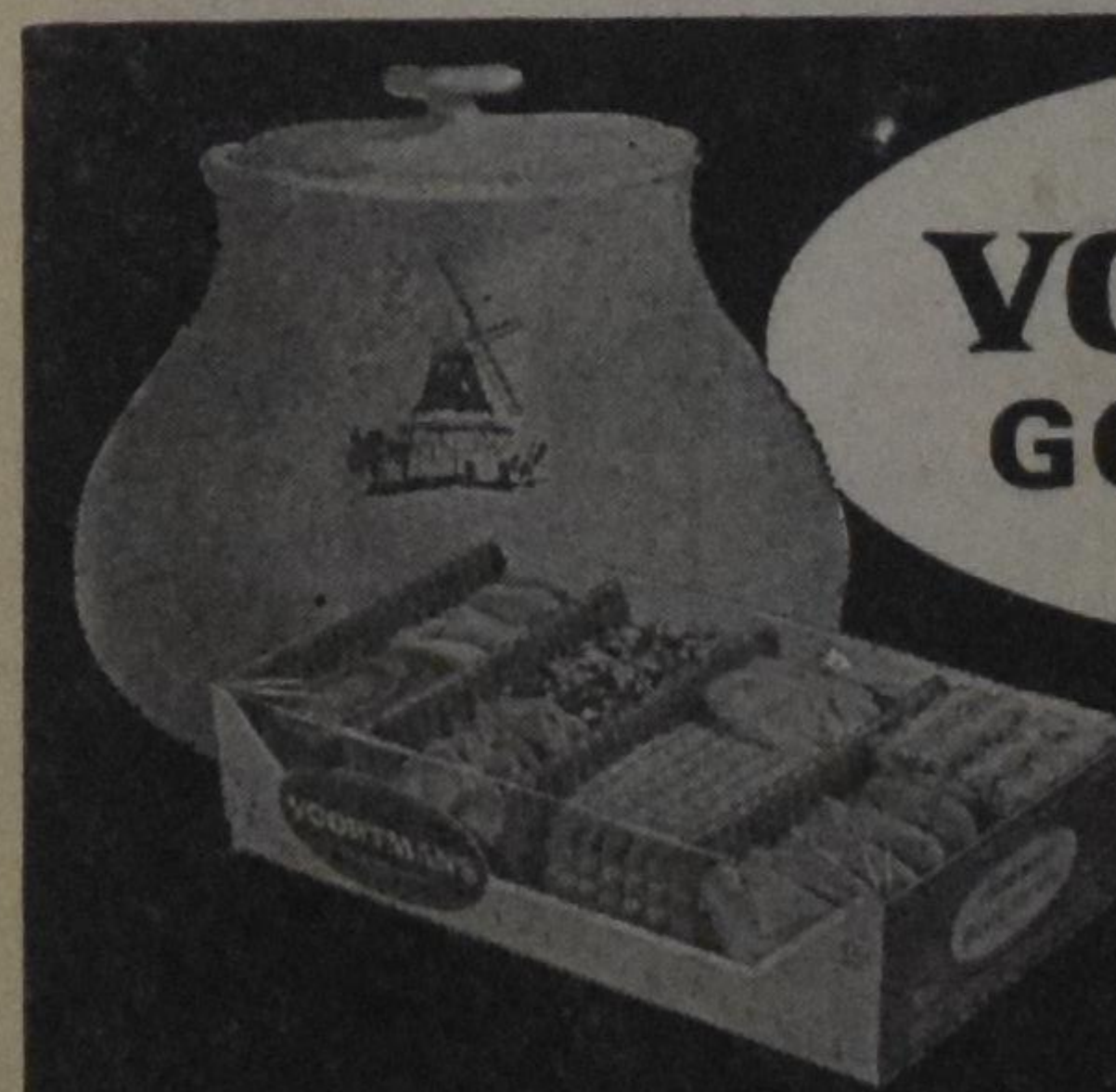
AYLMER, ONT.

Telephone (519) 773-2431

TRAVEL AGENTS ARE IN BUSINESS TO SERVE
TRAVELLERS AT NO EXTRA COST

MORE SUBSCRIBERS

is a must for the expansion of our paper.
Would you lend us a helping hand?



**VOORTMANS
GOOD COOKIES**

*Enjoy them
today!*

Beelden van en uit NEDERLAND



SAMENHANG

Nederland beleefde op 26 juni de eerste zomerdag, dat is een temperatuur boven de 25 graden Celsius (77°F.). De volgende dag was het nog warmer bij een betrokken lucht. De weerberichten echter spreken alweer van een oceaans-toring en koeler weer. De seioen-tenten langs het strand verdienen nog geen cent en hopen dus op warm weer in juli en augustus. De natte maanden april, mei en juni hadden ook hun invloed voor de bijenhouders, de z.g. imkers, die met extra suiker hun bijen-volken in het leven moesten houden. Een gevolg van het niet uitvliegen van dit nijvere volkje was weer, dat de augurken niet bestoven werden en de oogst daarvan — een belangrijk product voor de export en de conserven-fabrieken — gering zal zijn. Het koude weer zorgde ook voor een late oogst van vroege aardappelen, die ook al bij gebrek aan zon, niet al te best van kwaliteit zijn. Mocht de warmte aanhouden, dan krijgen we spoedig een overvloed van de zomer-groenten, met het gevaar dat een deel ervan doordraait, d.w.z. de minimum-prijzen niet opbrengt en vernietigd wordt. Intussen is de Nederlandse huisvrouw, alsmede de vroege vakantieganger erg blij met wat mooier weer, de eerste omdat de groenten goedkoper worden en de tweede om in de natuur te kunnen genieten. Zo ziet men hoe een en ander met elkaar verband houdt.

Op een breder Europees vlak bleek de samenhang der dingen ook nog eens in het bijzonder, toen de landen op het vasteland ver-rast werden door de Engelse maat-regel, het pond sterling te laten zweven, wat betekent, dat de wis-

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het ambeien slinkt en beschadigd weefsel heeft.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en onge-mak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een pe-riode van vele maanden bleef ge-handhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt ge-nezen en de groei van nieuw weef-sel bevordert.

Thans wordt Bio-Dyne aangeboden in zelf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

SPECIALE AANBIEDING VOOR ABONNEES VAN "CALVINIST CONTACT"

Iedere veertien dagen vertrekt een groep voor 11 dagen en een groep voor 18 dagen naar Amsterdam.

In September en October retour Montreal-Amsterdam \$214.00, retour Toronto-Amsterdam \$232.00; vanaf 1 November tot eind Maart retour Montreal-Amsterdam \$188.00 en retour Toronto-Amsterdam \$206.00, bij voldoende deelname.

Vraag ons volledige inlichtingen, zonder enige verplichting.

Valentine Travel Service Ltd.
1642 Bayview Ave., Toronto 17, Ont. tel. 495-0336 (24 hrs)
open Monday through Saturday 9 am-6 pm.

Lucas Koops
owner

London Travel Bureau
Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Herman Koops
manager

De Duitse mark, de Nederlandse gulden en de Zwitserse frank be-horen momenteel tot de sterkste valuta.

Ondanks de "gave" gulden kwam de Regering met een uitgebreid plan om de werkloosheid te be-strijden. Zij stelde f 606 miljoen voor extra objecten beschikbaar, speciaal voor die regio's (het Noor-den en Brabant) waar de werk-loosheid het grootst is. Voornamelijk de bouwvakkers zullen hiervan profiteren. Als de plannen snel worden gerealiseerd bieden deze soulaas voor 12.500 manjaren. Hoe belangrijk ook, toch nog slechts een lapmiddel. Men vraagt zich wel eens af, waarom een jaar ge-leden de bestedingsbeperking en afremming vooral van grote bouw-werken en deze bedragen voor meer kunstmatige objecten?

Natuurlijk, deze aanpak is thans geboden, maar men moet toch wel tot de conclusie komen, dat alleen een gezonde en florissante econo-mie de werkgelegenheid in stand kan houden.

En helaas, aan die gezondmaking ontbreekt nog veel. Men hoopt door het overleg van overheid en be-drijfsleven de stijging van lonen en prijzen iets minder groot te doen zijn. Zou werkelijk van in-flatie-bestrijding sprake zijn, dan moest er in 't geheel geen ver-hoging zijn. Noch van de prijzen, noch van de lonen!

Maar de Overheid geeft een slecht voorbeeld. De P.T.T. ver-hoogt over een paar maanden e prijs van alle diensten op het ge-

Voor een geslaagde vakantie met de hollandse gezelligheid.

"Little Europe Resort"

BRACEBRIDGE, MUSKOKA

Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheden. (Ideaal voor groepskampen.) R. S. Bake-ma. Tel. 645-2738.

"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Pim. 35 mijl van Chr. Ref. Church in Orillia.

De beloning voor zelfbeveiliging

De beste bescherming tegen bedrijfsongevallen — uw ogen, oren en verstand — bezit u al.

De zekere
weg tot
veiligheid is
zelfbehoud.

Wees waakzaam, werk behoed-zaam en u blijft aan de slag.

Het geheim van veiligheid is zelfbeveiliging. Er is nog veel waard om voor te leven; werk behoedzaam en geniet er nog even van.



Your Workmen's Compensation Board
and The Safety Associations, Ontario



Het is nu nog gemakkelijker om met de familie dit jaar naar Nederland te gaan!

De KLM heeft nu een nieuw laag tarief voor U als U tenminste 22 en maximaal 45 dagen in Europa blijft!

Dit kan een aanzienlijke besparing voor U betekenen!

En de kinderen tussen 2 en 12 jaar be-talen natuurlijk nog steeds de helft van het tarief voor volwassenen, baby's onder 2 betalen slechts 10%.

Hier is een overzicht van de thans geldende tarieven vanaf Toronto en Montreal:

Toronto			
Nov./Mei	April/Mei/ Sept./Oct.	Juni/Juli/ Augustus	
\$215	\$215	\$235*	ey klasse voor jongeren van 12 tot 26 jaar oud (een vol jaar geldig)
\$232	\$258	\$328	ey klasse 22 - 45 daags retour tarief voor volwassenen
\$399	\$399	\$462	ey klasse 14 - 21 daags retour tarief voor volwassenen

Montreal			
Nov./Mei	April/Mei/ Sept./Oct.	Juni/Juli/ Augustus	
\$200	\$200	\$220*	ey klasse voor jongeren van 12 tot 26 jaar oud (een vol jaar geldig)
\$214	\$240	\$310	ey klasse 22 - 45 daags retour tarief voor volwassenen
\$361	\$361	\$424	ey klasse 14 - 21 daags retour tarief voor volwassenen

* Geldig Oostwaarts: van 20 juni t/m 25 juli. Geldig Westwaarts: van 20 juli t/m 31 augustus.

Neem een van de dagelijkse KLM-vluchten op een weekdag (maandag t/m donderdag) vanaf Montreal rechtstreeks naar Amsterdam. Alleen de KLM geeft U keuze uit zoveel vluchten per week. U kunt natuurlijk ook in het weekeinde vliegen, maar dan liggen de tarieven iets hoger. De KLM heeft, om het U nog gemakkelijker te maken, ook een betalingsregeling, waarvan U des-gewenst gebruik kunt maken. U betaalt dan slechts 10% aan en de rest in maandelijkse bedragen. Kijkt U eens op de kalender welke tijd U goed

zou uitkomen voor die lang voorgenomen reis naar Holland.

Er is geen betere tijd dan nu!

Bel of bezoek een reisbureau of een kantoor van de KLM om volledige inlichtingen.

KLM
ROYAL DUTCH AIRLINES

Beelden uit Nederland

(Vervolg van Pag. 5)

ninkrijk der Nederlanden. Het is een belangrijk college, die wetsontwerpen test op de grondvormen van ons recht en die een afdeling heeft, waarin het beroep van "lagere" overheidsorganen wordt behandeld. Zijn belangrijkste taak is in de enkele gevallen die zich in de geschiedenis van ons land voordeden, de tijdelijke waarneming van het Koninklijk gezag. De Koningin is ambtshalve voorzitter. Ook Prins Bernhard en Prinses Beatrix zijn leden. Maar de leden van het Koninklijk Huis wonen slechts nu en dan de vergadering bij. De belangrijkste man is de vice-president. Dat was sinds 1 juli 1959 Prof. Dr. L. J. M. Beel. Dr. Beel maakte na de bevrijding op een ietwat verrassende wijze zijn intrede in de Nederlandse politiek. Van gemeente-ambtenaar werd hij minister-president, maakte deel uit van enkele kabinetten. Drees en na het kabinet ad hoc 22 dec. '58—19 mei 1959 geleid te hebben, volgde zijn benoeming tot vice-president van de Raad van State, daarmede als eerste adviseur van de Koningin optredende. Prof. Beel was niet wat men noemt een krachtig minister. Maar hij kon wel in de bocht en was daardoor een gezocht man bij kabinetserises en dergelijke moeilijkheden.

Nu moet er een opvolger voor deze gewichtige functie komen. Genoemd wordt o.m. dr. I. Samkalden, oud-minister van Justitie en thans burgemeester van Amsterdam. Het Kabinet spreekt er wel over, maar kwam nog niet tot een beslissing.

Intussen heeft de Koningin te kennen gegeven en reeds ten dele uitgevoerd, nader contact te willen met de leden van de volksvertegenwoordiging (Eerste en Tweede Kamer).

Bij sommige staatsrechtgeleerden stuit dit op verzet. Uiteraard moet het Kabinet dit contact tus-

sen de Koningin en Kamerleden goed hebben gevonden, evenzeer als zij Haar redevoeringen bij het staatsbezoek aan Frankrijk, die lijnrecht ingingen tegen de denkbelden van haar gastheer, de president van Frankrijk, goedkeurden.

Een (overigens links) professor in het staatsrecht schrijft, dat men het koningschap geen politiek leven moet inblazen.

De Nederlandse parlementaire geschiedenis kent wel de conflicten tussen de Soeverein enerzijds en Kabinet en Parlement anderzijds, maar onder Juliana is daar nooit iets van gebleken. Men doet dan ook goed, nu geen spoken op te roepen.

Cn.

HONDERDJARIGE STANDAARD HERDRUKT

Honderd jaar geleden verscheen het eerste nummer van Dr. Abraham Kuypers' blad, De Standaard.

Ter gelegenheid van dit feit heeft de Christelijke Pers te Amsterdam besloten een facsimile uitgave, bevattende hoofdartikelen, familie-advertenties, gemengde berichten, Kamerverslagen, enz., te drukken.

De herdruk zal o.m. gedeelten van het eerste nummer van De Standaard, gedateerd 1 april, 1872 bevatten. De Spoorwegstaking en Troelstra in de Tweede Kamer, uit het nummer van 3 april 1903; het overlijden van Abraham Kuypers uit het nummer van 9 november 1920; 'Het Einde', een artikel van Dr. H. Colijn over het vertrek van de regering naar Engeland, uit het nummer van 15 mei 1940; en Het Laatste Nummer (Men Leze Tus-

DOMINEE VALT UIT (IN KERK) TEGEN LANGHARIGE JONGEN

Rotterdam — In de kerk van de gereformeerde gemeente Rotterdam-West heeft een Amerikaans predikant zondagochtend vanaf de kansel gefulmineerd tegen de lange haardracht van een jonge kerk-ganger. De predikant ds W. C. Lamain, onderbrak zijn prediking om tegen een — volgens kerk-gangers keurig geklede — jongeman de woorden te spreken: 'En jij daar, jongeman met je lange haren: het is een schande voor een man lang haar te dragen. En als jij zo graag met de wereld mee wilt doen, haar achterna wilt gaan, als het ware, dan ga je straks met die wereld voor eeuwig verloren.'

De predikant, die ongeveer 25 jaar geleden uit Nederland naar de gereformeerde gemeente in Grand Rapids, Michigan, vertrok, is momenteel op vakantie in Europa. Op uitnodiging van de ge-

reformeerde gemeente preekte hij zondag in Rotterdam.

De heer A. Faasse, scriba, gaf als commentaar op de berisping van de predikant: "De Schrift leert duidelijk dat een man geen lang haar mag dragen. Wij kunnen ons alleen aan de Schrift houden, die moet ons richtsnoer zijn".

(Trouw)

Bent U reeds lid van HOLLAND CHRISTIAN HOMES INC.?

(Reg. under Charitable
Inst. Act)

Als lid kunt U ons helpen bepalen waar een Tehuis moet komen voor ouden van dagen van Nederlandse afkomst en behorend tot de kerken der Hervorming. Zend Uw lidmaatschapsgeld (\$5.00) aan P.O. Box 4127, Stat. O, Hamilton, Ont.

Voor inl. schrijf aan D. Brinkman, R.R. I, Bowmanville, Ont.

INZICHT

De inslag was er toen ik werd geboren, de Grote Meester maakte het stramien, de naald gaf hij in handen van het leven, de draad aan mij en and'ren, jou misschien.

En steek na steek vulde de vlakke delen, onordelijk en vaag en soms heel scherp van lijn, de kleuren, vrolijk, dof of somber grauw, een enk'le keer een smalle gouden schijn.

Als ik na jaren nu een heel klein deel bezie, ontdek ik wat eens vader zei, is waar! Er loopt een tekening door ieders leven heen, een wonderlijk patroon, onduidelijk, niet klaar.

Al maakte jij en ik er soms een knoeiwerk van, met vele foute steken groot of klein, Hij die ons liet begaan zoekt niet de feiten op, hij zoekt alleen die simple gouden schijn.

E. Van Duyvendyk

KLEINE MENSEN

David Wilkerson, de schrijver van "The Cross and the Switchblade", heeft een ander boek geschreven. Zoals bekend is David Wilkerson een predikant, die voorheen een plattelandspastorie diende. Een reportage in het tijdschrift "Life" over de terechtzitting van een aantal jongelui uit de achterbuurten van New York, deed een onweerstaanbare drang in hem geboren worden zijn plattelandspastorie te verlaten en zich het lot van de "gangsters" aan te trekken.

Dominee Wilkerson heeft een ontzettend moeilijke tijd gehad om contact te krijgen. Niet omdat hij de gang-members niet vinden kon, maar omdat zij hem niet vertrouwden. Als dominee Wilkerson sprak over de liefde van God, dan kaatsen zijn woorden terug. Liefde van God? Wat is liefde? Liefde bestaat niet. De jeugd van de achterbuurten van New York heeft niemand lief en wordt door niemand geliefd.

Maar God deed hem doorzetten en de Heilige Geest heeft de keiharde harten gebroken. Niet van allemaal. Op het geheel van de New Yorkse jeugd zijn het er maar een paar. Maar de Heilige Geest werkt door en de tehuizen, die door het werk van Rev. Wilkerson zijn ontstaan en de naam dragen van "Teen Challenge" breiden zich uit over het gehele Noord-Amerikaanse continent.

Nu heeft Rev. Wilkerson een boek geschreven over "The little people". Daarmee bedoelt hij kinderen, maar hij noemt ze geen kinderen maar "little people". Want, schrijft hij, "little people are born old. There is hardly anything new about them. They are conceived in the hates and shames and sins of their parents. The body that should harbor them becomes an enemy that feeds them drugs, disease, alcohol." En verder: "They (dat zijn die kinderen) come into the world with a snarl because they are born wishing they were dead."

Het is haast niet voor te stellen, maar zo worden kinderen geboren en groeien ze op. Het is haast niet voor te stellen . . . en toch, als je daar niet in kunt komen, als je zo'n kind niet begrijpt, heb dan maar geen hoop dat je zulke kinderen helpen kunt. En toch moeten ze geholpen worden willen zij niet tot aan hun dood toe in de kluisters van de duivel blijven.

Dit geldt voor alle kinderen, speciaal voor hen die geadopteerd worden. In dit nummer hebben wij een verhaal gepubliceerd van zo'n geadopteerd kind. Daarin wordt getracht te vertolken wat er in de gedachtenwereld van zo'n kind rondgaat. Men moet dat weten, wil men ooit in staat zijn zo'n kind de helpende hand te bieden. Er zijn gelukkig veel mensen, die zich het lot van adoptie-kinderen aantrekken. Die hun huis en hun hart voor zo'n kind openstellen. Maar het vereist heel wat. Niet alleen zelf-opoffering. Het eist een zich verplaatsen in de wereld van zo'n kind. Daar weet Rev. Wilkerson van mee te praten, maar daar weten ook vele adoptie-ouders van mee te praten.

Eigenlijk geldt dit evenzeer voor contact met volwassenen. Vooral als men die volwassenen met het evangelie wil benaderen. Dan gaat het er lang niet altijd om het juiste antwoord op de juiste tijd te geven. Het gaat er veel meer om, dat wij ons in het leven en denken van die ander kunnen inwerken en van die situatie uit die ander de Heiland der wereld kunnen laten zien.

Wij wilden wel, dat "The little people" van Rev. Wilkerson door zeer velen gelezen werd. Het tekent de ellende van vele medemensen, maar tevens de ontzaglijke kracht van de Geest Gods.

D.F.

IN ZIJN ARM DE LAMMEREN

(48)

Vader tilt hem hoog boven zich uit en plant hem achter de geweldige paardekop neer. Goed vastouwen aan de riemen van dat geriel, oor, waarschuwt hij. Fransje knikt. Hij heeft een vuurrood hoofd, maar het is niet van bangheid. Hij verbaast er zich over wat een geweldige grote dieren paarden eigenlijk zijn. Hij heeft het gevoel of hij op de kruin van een dijk zit, maar dan geen groene dijk met een hoekige betonmuur erop, maar een gladde, bruine, levende dijk, die geriefelijk tussen de kromming van zijn benen past. Toch maakt die hoogte hem een beetje duizelig en dus grijpt hij zich wat steviger vast aan het gareel. Hij werpt een zijdelingse blik naar het raam. Ja, het gordijn is opzij geschoven en Moeder knikt hem bemoedigend toe. Hij durft echter geen hand op te steken om te zwaaien en volstaat met haar een stijve knik toe te werpen.

Vader is ondertussen op het andere paard gesprongen, en na Fransje nogmaals aange- maand te hebben goed vast te houden en vooral niet los te laten, stuurt hij het toom naar het midden van de weg. Er lopen hete prikkels langs Fransje's rug, en zijn handen zijn klam van het zweet, maar hij merkt het niet. Onder zich hoort hij het doffe kloffen der reusachtige paardepoten en voelt hij het deinen der geweldige rug. Het woord geweldig is hem onbekend, maar dat beschrijft het totaal van de gevoelens die zich meester van hem maken, en die kulmineren in het gevoel van geweldige trots. Hij durft nu ook om zich heen te kijken. Zijn ogen speuren of ze Neeltje of de andere buurkinderen kunnen ontdekken. Deze gebeurtenis plaatst hem meters boven al zijn speelmakkers, zelfs boven Pier, want Fansje betwijfelt sterk of die wel eens ooit op een paard gezeten heeft.

Vader houdt de leidsels van Fransje's paard in zijn rechterhand en ment het zijne met zijn linkerhand. Beide dieren zijn uiterst gemakkelijk zodat hij niet bang hoeft te zijn dat er ongelukken van zullen komen. Ze zijn nu hun rij woningen voorbij en hebben haast de stationsbuurt bereikt. Maar daar slaan ze linksaf en passeren de bekende schuur waar Van Houtentje zijn sjees stalt. Doch ook dat

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet 'em bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan.'

Door
CORNELIUS LAMBREGTSE

voorval komt niet in Fransje's gedachten. In de verte ziet hij de boerderij waar Vader werkt. Daar zou hij desnoods de weg wel alleen naar toe kunnen vinden, want daar is hij al vaker geweest. Hij vraagt zich af of de ganzen er nog zijn. Maar met Vader erbij, en dan zo hoog op een paarderug, hoeft hij daar niet bang van te zijn.

Hij is al heel wat vrijmoediger op zijn hoge golvende heuvel. Hij wil weten wat de naam van zijn paard is. Dan zegt hij: Allee, Sare, hetgeen geheel overbodig is, daar Sare er zich niet het minst aan stoort. Alleen keert ze haar gevoelige oren even naar achter. Verder blijft ze rustig knikkend voortstappen. Fransje wordt spraakzaam en hij praat honderduit over alles en nog wat. Vader gromt zo nu en dan goedmoedig iets terug. Maar dan wil Fransje weten of Vader ook vogel-nestjes weet te zitten op het land, en of er misschien ook een is waar een koekoek haar ei in gedragen heeft. Vader weet inderdaad zo'n nest te zitten, en zegt dat als ze de paarden in de wei gebracht hebben Fransje met hem mee naar het land mag. Dan zal hij het hem wel aanwijzen. Fransje roept dat hij dan dat lelijke ei van die gemene koekoek wel eens kapot zal maken. Dat verbiedt Vader hem echter. Hij zegt dat koekoeken niet beter weten en dat de Here ze zo geschapen heeft. Op Vades gezag is Fransje bereid desnoods de koekoek te verontschuldigen, maar dan is het de Here Zijn schuld. . . . Gelukkig gaat Vader er nog even verder op in door te zeggen dat alles wat de Here gemaakt heeft goed is, en dat dieren niet denken kunnen zoals mensen en dus ook geen zonde doen. En al zou Fransje dat koekoeksei uit het nestje gooien, dan zouden de vogeltes die het gebouwd hadden het nestje toch verlaten, en dus zou er dan ook van hun eigen eitjes niets terecht komen. Tenslotte beseft Fransje vaag dat God op deze manier een zeker evenwicht in de natuur bewaart, dat op de een of andere manier nuttig en nodig is. En daarmee heeft Vader de duivel belet Fransje's gedachten in een gevaarlijke richting te sturen.

Bij het achterste gedeelte van de reusachtige grote schuur, dat het spankot heet, tilt Vader hem van zijn hoge zitplaats. Daarna

trekt hij het gareel over Sare's oren en neus en laat het paard op eigen houtje naar de weide draven, op de voet gevolgd door Vaders paard, dat Prins heet. Fransje staat housterig zijn stijve benen uit te strekken. Zijn onderbroek kleeft aan zijn zitvlak. Maar dat geeft niets. Het is heerlijk geweest. Hij is nu toch stellig wel groot. Hij kan al paard-rijden. En alsof Vader zijn gedachten leest, zegt deze: Jie bin à zô es een groate knecht! Jie kun noe à mie de paeren rien!

Bij het passeren van de grote schuur heeft Fransje naar de paardeput gekeken. Die is haast aan alle kanten omringd door wuivend groen riet, behalve dan waar de paarden geregeld afdalen om te drinken. Daar waren inderdaad enige ganzen, maar die zaten zich rustig te zonnen of hun veren in orde te brengen. Ze keken nauwelijks naar de twee ruiters, en scholden hen helemaal niet na. Fransje zou graag eens even terug gaan om die grote vogels wat van dichterbij te beschouwen, maar Vader heeft geen tijd voor zulk een uitstapje. Hij moet terug naar het veld en suikerbieten gaan wieden. Bram en Eine zijn daar de hele morgen al bezig geweest. Vader heeft dat stuk bieten voor een zeker bedrag "aangenomen" — dat wil zeggen, dat hij het voor een bepaald bedrag onderhouden moeten tot de bieten gerooid en geleverd zijn van het najaar. Het hangt nu van hem en de jongens af of ze daarmee iets extra's kunnen verdienen en dus hoe harder ze werken, hoe groter de kans is op die extra verdienste. Wellicht kan Vader daar zoveel mee overboeren dat hij voor de winter een nieuw varkenshok kan bouwen.

Het bietenveld grenst aan het Hontenissegat en kan bereikt worden door de weide, waar de twee paarden nu rustig lopen te grazen, over te steken. Vader neemt grote stappen, zodat Fransje op een drafje moet lopen om hem bij te houden. In de weide staan allerlei bloemen die Fransje graag zou plukken, maar Vader zegt dat er naast het bietenveld nog veel meer staan, dan moet hij die maar plukken.

Bram en Eine kijken verrast op als ze hun broertje met Vader zien aankomen. Ze vragen of hij hen komt helpen. Maar Fransje vertelt trots dat hij op Sare zijn rug gezeten heeft. Dan zet Eine hetzelfde wat Vader bij het spankot gezegd heeft: Jie bin à zô es een groate knecht. Jie kun noe à mie de paeren rien!

Fransje blijft een poosje met de wiedende mannen mee stappen, maar al spoedig begint hem dat te vervelen. Hij dwaalt naar de zijkant van het veld tot bij het Hontegat. Vader roept hem nog na dat hij niet bij het water mag gaan, hetgeen Fransje met een armzwaai belooft.

Naast het bietenveld loopt een diepe voor, die gedeeltelijk met kort riet en lang onkruid begroeid is. Aan de kant van het Hontegat vormt die een laag dijkje dat geleidelijk afheft naar het water. Daartussen is echter een brede strook mals, hoog gras, en dichter bij het water staat het jonge riet zacht rit-selend te wuiven. De langste stengels hebben reeds nieuwe pluimen gevormd, doch die lijken in het geheel niet op de wollige poesels die thuis op het kammenet staan. Deze hebben een paarsigbruine kleur en staan niet rechtop maar hangen met een boogje zijwaarts. Fransje zou er graag heen gaan om zo'n pluim van dichterbij te bekijken, maar hij herinnert zich Vaders gebod en zijn eigen belofte. Hij waagt zich echter een eindje in het gras. Opeens ontdekt hij een heel veldje hemelsblauwe bloempjes. Er zijn er wel duizend, en ze hebben allemaal een helder oranjegeel hartje. Hij gaat er op zijn hurken bij zitten en begint ijverig te plukken. Die zal hij meenemen voor Moeder.

Juist als hij overeind komt, hoort hij Vaders stem doordringend zijn naam roepen. Hij was zeker ongerust dat Fransje te dicht bij het water gegaan was. Fransje moet zijn vondst aan Vader en de jongens gaan laten zien. Hij klautert behoedzaam over het dijkje en steekt het bietenveld over. Hij zorgt er goed voor niet op de jonge bietenplanten te stappen, want daar zou Vader niet op gesteld zijn, en de boer nog veel minder.

Reeds van een afstand ziet hij dat de mannen bezoek gekregen hebben tijdens zijn afwezigheid. Maar het is geen arbeider, want hij heeft geen houw in zijn handen. Fransje kent de vreemdeling niet, en dus treedt hij slechts aarzeland nader. Om zich een houding te geven zegt hij tegen Bram: Kiek es, Bram, wat 'n moaie bloemen a'k evonnen ae!

Zonder op te houden met wieden zegt Bram: Dat bin vergeetmenietjes. Die neem je zeker mee naer uus, voe Moeder?

Fransje knikt. Maar dan zegt Vader: Allee, Fransje, zei es goeien dag tegen den baes.

Zo, dus die vreemdeling is de boer, waar Vader en de jongens voor werken. Verlegen voldoet hij aan Vaders opdracht en zegt: Dag baes! De boer antwoordt: Zoa, kammaraad. Kom je je vader en broers peen elpen wien? Dat maakt hem nog meer verlegen, en hij vraagt zich af of de baas dat werkelijk van hem verwacht. Hij krijgt een kleur en kijkt even op in het vrolijke gezicht van de boer. Dan zegt hij: Daer is gin ouwe voe mien.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

CALVINIST-CONTACT — JULY 10/17, 1972

WAT HET ZWAARSTE IS...

In haar huis liep Brenda rusteloos van kamer tot kamer. Ze verschikte een stoel, plukte een paar dorre blaadjes van een plant en las voor de zoveelste keer, onbewust, de advertentie op de achterkant van het tijdschrift dat als een kleurige vlek op een tafeltje lag: "Come to where the flavor is. Come to Marlboro Country." Het ironische van deze woorden ging dan ook aan haar voorbij.

Ze dwaalde weer naar de keuken waar ze op haar knieën op een stoel voor het raam ging zitten. Ellebogen op de vensterbank, kin in haar handen. Haar "nadenk-houding" zoals ze het zelf noemde. Zo had ze de laatste week al heel wat verloren kwartiertjes doorgebracht. Maar tot 'n oplossing voor haar, of eigenlijk, hun probleem was ze nog niet gekomen.

Of wilde ze dat ook niet?! Dat was de vraag die haar vandaag nog 't meest van alles plaagde. Ze zuchtte en had nauwelijks oog voor de ontluikende zomer in hun verzorgde tuin.

Tien jaar geleden hadden zij en Jake dit huis gekocht. Ze waren zuinig geweest en hadden van tijd tot tijd met groot enthousiasme en veel fantasie allerlei verbeteringen aangebracht. Wat hun betrof bestond er nu dan ook geen vertrouwder en gezelliger plekje op aarde.

Tien jaar alweer! Joan, hun oudste, had in de vijfde klas gezeten. Ze was hier toen op de christelijke school gekomen. Wat was dat kind blij geweest en opgefleurd! Brenda herinnerde het zich nog heel goed. Ach, ze hield zichzelf immers niets wijs te maken! Dáárom alleen was Jake toen van baan veranderd en waren ze naar deze plaats verhuisd. Na veel wikken en wegen en ook nadat ze, vanwege de slappe uitvluchten waarmee ze hun geweten nog een tijdlang gesust hadden, elkaar niet meer recht in de ogen konden kijken, waren ze tot de enige mogelijke slotsom gekomen. Ze verlangden christelijk onderwijs voor hun kinderen.

Jake solliciteerde en betrekkelijk gauw daarna waren ze hier gekomen. Ze hadden er nooit spijt van gehad. Niet dat het altijd even makkelijk geweest was. Oh heden nee. In het begin misten ze de dagelijkse omgang met familie en vrienden heel erg. Jake had ook wat moeite gehad om zich in zijn nieuwe werkring aan te passen en de stijgende kosten van het onderwijs waarvoor ze toch ze bewust gekozen hadden, waren ook wel eens moeilijk te aanvaarden geweest. En toch. Er had zegen op hun besluit gerust. 't Was hun alleen al pure vreugde geweest om Joan te zien opleven.

Hun oudste had een ernstige inslag en 't kind had altijd zoveel moeite gehad met het feit dat de juffrouw op school er heel andere opvattingen op na hield dan vader en moeder. Ze voelde zich gedrongen om er voor uit te komen dat ze op bepaalde punten met de juffrouw van mening verschilde, maar ze durfde niet. Haar nauwe geweten klaagde haar aan tot ze er werkelijk onder leed. En dan te bedenken dat zij en Jake nog lange tijd geschermd hadden met de bewering dat het goed was voor de kinderen om al jong te leren hun geloof uit te dragen! Terwijl ze er als moderne jonge ouders anderszins van overtuigd waren dat je in de opvoeding altijd consequent moest zijn. . . .

Brenda draaide zich om en ging wat meer lady-like zitten. Ze moest wel want haar been sliep. Terwijl ze er met een pijnlijk gezicht over wreef, dacht ze weer aan Joan. Twee jaar geleden was ze van de christelijke highschool afgekomen en zij en Jake hadden stijf elkaars hand gedrukt op dat grote moment toen Joan haar diploma ontving. Ze was nu twintig en had een baan in de stad waar ze ook woonde. Nog altijd wat aan de ernstige kant maar ze was een enthousiaste leider van een evangelisatieclubje voor kleine meisjes. Vaak trok ze er dapper op uit om ze in hun eigen, engelovige omgeving op te zoeken. Dus alle sombere voorspellingen ten spijt, geen ziekelijk kasplantje dat niet uit haar geestelijke schulp durfde te komen.

Onwillekeurig ontspannen Brenda's trekken zich. De gedachte aan Joan maakte haar blij. Even gaf

ze nog aan haar gemijmer toe, maar toen drong de werkelijkheid zich weer aan haar op. Al leek het of ze niet meer zo onwillig was om de, ze aarzelde nog om het zo te formuleren, voor hen enige oplossing te aanvaarden.

Er was Jake een heel goede promotie aangeboden. Een week geleden was hij met dat grote nieuws thuis gekomen. 't Was met gemengde gevoelens ontvangen want het betekende dat ze zouden moeten verhuizen.

Verder was het heel aanlokkelijk en ze waren allemaal enorm trots geweest op Jake. Hij stond dan toch maar in een goed blaadje bij zijn superieuren! Totdat, al heel gauw, het woord 'school' gevallen was. Zij en Jake hadden elkaar onzeker aangekeken en moesten wel tot de conclusie komen dat dit het einde van christelijk onderwijs zou betekenen. Hun vier nog schoolgaande kinderen hadden er wat beuteuterd bij gezeten. Terry, al in grade 12, had de bezwaren weggevuifd maar de anderen protesteerden. Wilma zelfs heftig.

Totdat Jake hen bezwoer met de aankondiging dat hij tien dagen de tijd had om tot een beslissing te komen. Dat had de gemoederen weer wat tot rust gebracht al was daarna met elke dag de spanning gestegen.

Verbeelde ze 't zich of groeide er ook iets als verwijt in Wilma's ogen? Of was het haar eigen onzekerheid die haar aanklaagde?

Ook kende ze momenten waarop ze 't betreurde dat ze niet spontaan en positief op zo'n prachtkans konden reageren. Jake's baas had ook al eens voorzichtig geïnformeerd waarom hij er zo lang over denken moest. . . .

Eindeloos hadden ze er samen over gepraat en ook hadden ze hun dilemma nog aan een paar goede vrienden voorgelegd.

Maar Tom en Betsy begrepen hun tweestrijd niet. Als het hun te doen stond, nou dan zouden ze 't wel weten! Bill en Nancy vonden dat ze er niet zo zwaar aan moesten tillen.

't Had hen nog onzekerder gemaakt. Wat de liefde voor het christelijk onderwijs aan het verkoelen? Was het mogelijk dat je jarenlang ervoor ijverde en bij de eerste de beste aanleiding daartoe reageerde met onzekerheid zoals zijzelf, of met onverschillige lachhartigheid zoals hun vrienden?

Brenda zuchtte voor de zoveelste maal maar trok haar gezicht heldhaftig in een meer opgewekte plooi toen ze de buitendeur hoorde. Was de school al uit? Dan mocht ze wel eens als de wind voor het eten gaan zorgen. Maar Bobby en Wilma lieten haar geen kans. Er was een Talent Festival op komst in school en beiden waren ze gekozen om hun klas in de afdeling Muziek te vertegenwoordigen.

"Neat eh, Mom? Oh I can't wait!", Wilma danste opgetogen rond.

"Yes sure, it's wonderful dear", deed Brenda voorzichtig, "but you know eh, who says we'll still be here then?"

Met een ruk stond Wilma stil.

"What do you mean 'we might not be here then? Is it that silly promotion?"

Het gelukte Brenda om ondanks haar eigen gespannen zenuwen kalm te blijven. "You know perfectly well that promotion isn't silly Wilma. In fact, it means a great deal to Dad."

Ze zweeg omdat ze eigenlijk niet goed wist wat meer te zeggen. Ach, waarom kon ze dat hartstoechtelijke kind nu niet in haar armen nemen en sussen met de verzekering dat ze natuurlijk hier nog zouden zijn over zes weken? Het was immers het enig mogelijke antwoord, daar waren zij en Jake diep in hun hart toch van overtuigd? Ze hadden er alleen nog geen woorden aan gegeven.

Onwettend van wat er in haar moeder omging en geprikkeld door angstige onzekerheid verzette Wilma zich verder: "Alright, it's not a silly promotion, but why does it

take Dad so long to make up his mind?!"

"Yeah," deed Bobby er nog een schepje bovenop, "how could Dad possibly decide to move to that city and send us to a Public School after all his work for the Christian School here and asking other people all the time to send their

children also?"

Zijn dertienjarige stem sloeg over.

Toen klonk het ineens: "You are absolutely right Bob!"

Geen van drieën hadden ze Jake horen binnenkomen, hij was ook wel een half uur vroeger dan gewoonlijk.

Maar dat was voor 't moment van geen belang. Er was iets veel belangrijkers dat de aandacht vroeg. 't Klonk alsof Jake besloten had. Ze keken hem alle drie dan ook vol verwachting aan.

Hij liep naar Brenda en sloeg zijn arm om haar heen.

"If Mom agrees, I'll phone Mr.

Jackson right now and tell him: 'Thanks, but no, thank you!'" De reactie van Bobby en Wilma was oorverdovend.

Brenda kon alleen maar instemmend knikken.

Toen, met vaste hand, draaide Jake het nummer van zijn baas.

Linda.

ONTWAAKT! GIJ, DIE SLAAPT!

"De vuren van het reveil branden in de prairie-provincies van Canada. Kerkelijke leiders geloven dat de beweging zal uitgroeien en zich verspreiden over het gehele land en aldus de eerste opwekking zal worden, die geheel Canada zal omvatten. Wel zijn er eerder plaatselijke opwekkingen geweest, maar nog nimmer is er een landelijk reveil in de geschiedenis van Canada voorgekomen." Zo schreef het internationaal bekende blad "Christianity Today" van 17 dec. 1971.

De werking des Geestes

Deze verwachting is inmiddels werkelijkheid geworden. Het geestelijk ontwaken heeft zich voortgeplant naar vele steden van Canada. Het begon in een kleine kerk is Saskatoon. Vandaar is het vuur van deze opwekking overgeslagen naar Regina, Winnipeg, Toronto en zelfs tot Vancouver. De laatste berichten vermelden reeds dat ook in verschillende steden van de Verenigde Staten een geestelijk ontwaken plaats vindt.

De kranten schreven er over

Deze levenservaring van de christenen, werd nieuws voor de kranten. De "Star Phoenix", een krant die in Saskatoon gedrukt wordt, schreef:

"Het bezoekersaantal van de kerkdiensten neemt iedere zondag toe. Vorige zondag woonden 2800 mensen de diensten bij."

Veel gezinnen die uiteengeslagen waren, zijn nu weer gelukkig bij elkaar. Mensen belijden elkaar hun zonden en liefdeloosheid. Er heerst een geweldige offerzin. Als voor een bepaald doel plotseling geld nodig is, ook al gaat het om duizenden guldens, komt het er, vaak nog dezelfde avond, en er wordt niet om gebedeld. Twee broers gingen wel samen naar het Avondmaal, maar ze leefden in vijandschap met elkaar. Ze keken elkaar zelfs niet meer aan of alleen maar met boze blikken. Maar gelijktijdig werden ze door de prediking getroffen; ze konden niet meer weerstand bieden aan de werking van Gods Geest, gingen naar voren, beleden openlijk hun schuld tegenover elkander en verzoenden zich met elkander.

Opwekking is: Gods vinger wijst naar MIJ!

Toen de Evangelische Omroep deze blijde berichten over deze opwekking vernam, besloot men meteen een team naar Canada te zenden om een verslag daarover te maken. Ev. J. Kits, ds. H. J. Hegger, Meindert Leerling en Frans Arnold werden daarvoor aangewezen.

Ziehier de algemene indruk van br. J. Kits: "In de ruim 40 jaar, dat ik als evangelist werkzaam ben, heb ik nog nooit een opwekking meegemaakt, die zich zo direct richt op de afzonderlijke kerkmens. Telkens weer werd onderstreept: "Opwekking is: Gods vinger wijst naar MIJ!". Wij zijn zo gauw geneigd om de oorzaak van de achteruitgang van ons geestelijk en kerkelijk leven bij anderen te zoeken, om met de vinger te wijzen naar professoren en dominees die afdwalen, naar synodes die niet krachtig genoeg optreden, naar andere kerken die niet deugen. Bij de opwekkingsaankomsten in Canada vond ik een geest van milde, ontwapenende ootmoed en van dienende liefde. Wellicht is dit de opwekking, waardoor de Heere Zijn gemeente klaar wil maken voor Zijn wederkomst".

Tranen van berouw en van vreugde

Ds. Hegger: "Nadat ik in 1948 mocht ervaren, hoe de Heere mij riep "uit de duisternis tot Zijn wonderbaar licht" (1 Petr. 2:9), is dit de diepste geestelijke beleving die ik sindsdien heb doorgemaakt. Ik had steeds het gevoel

dat ik iets miste in de reformatie, niet in de belijdenis, maar in de beleving. Nu weet ik ineens wat dat was.

Ik heb in die tien dagen in Canada méér tranen gezien van verbrokenheid des harten, van verslagenheid om eigen schuld voor God, meer tranen ook van vreugde om de bevrijding door Jezus Christus en om Zijn leven in ons — dan in al mijn jaren als zielszorgen in de biechtstoel of als dominee in mijn studeerkamer.

Wat mij verraste, was dat deze opwekking is gekomen door de eenvoudige prediking van het Woord Gods en door de werking van de Heilige Geest. Christus stond volkomen centraal in elke samenkomst. Het was alsof de Heere zichtbaar aanwezig was temidden van de Zijnen, vermanend en vertroostend.

Wat mij vooral zeer heeft verblijd is het feit dat de opwekking zich niet beperkte tot één kerk, maar dat bijna ALLE kerken in deze zegen meedeelden".

Het geheim van de opwekking

Wat is nu de inhoud van de prediking, die zovele christenen in Canada zo diep heeft aangesproken?

Het is de boodschap dat Christus niet alleen Zaligmaker, maar ook de Heere is van de Zijnen. Hij wil ons niet alleen vrijmaken van de schuld, maar ook van de macht van de zonde. Hij wil dat "hieraan allen zullen weten dat gij discipelen van Mij zijt, indien gij liefde hebt onder elkander" (Joh. 13:35).

Daarom zijn we blij dat een team van Canada in september a.s. naar Nederland wil komen. De broeders, dr. R. A. Bennett en ds. W. Boldt, zijn bereid ons te vertellen van de wonderbare kracht van het Woord Gods, dat zondige mensenharten totaal kan omvormen. Zij willen ons deelgenoot maken van de opwekkingsvreugde, die in Canada heerst.

Toen zag ik mijn zondigheid

De opwekking in Canada toont verschillende bijbelse kenmerken

van echtheid. We noemden reeds de diepe verbrokenheid des harten, de verootmoediging voor Gods aanschijn en voor elkaar.

De opwekking gaat niet gepaard met allerlei ecstatische uitingen. Er werd niet op het sentiment gewerkt. De tranen van verbrokenheid kwamen voort uit de eenvoudige, maar indringende prediking zelf. Men zocht het niet in het massale. Er werden geen dure zangkoren of solisten gehoord.

Een van de vele getuigen, de heer G. H. Beuker, zei ons: "Toen ik mijzelf zag in het licht van Gods heiligheid, kwam er zoveel duisternis in mij naar boven, dat ik er diep beschaamd door werd. Ik had nooit geweten hoezeer ik, ook in mijn godsdienstigheid, mijzelf had gezocht. Ik leefde vroom, maar achter die vroomheid ging een enorm stuk zelfhandhaving schuil".

Christus heeft hem echter meegenomen in Zijn sterven, zodat hij tenslotte met Paulus mocht uitroepen: "Ik ben met Christus gekruisigd, en ik leef, doch niet meer IK, maar Christus leeft in mij!" (Gal. 2:20).

"Evangelisch Ontwaken"

Ten einde de mogelijkheden die God ons gegeven heeft samen te bundelen, werd dezer dagen opgericht de "Stichting Evangelisch Ontwaken", die ten dienste wil staan van een geestelijk ontwaken in onze Nederlandse kerken en de komst van het Canadese team wil voorbereiden.

Bestuursleden van deze Stichting zijn (alfabetisch): H. H. Blok te Dieren; Ds. W. Glashouwer, N.H. pred., Driebergen; Ds. H. J. Hegger, geref. pred., Velp; Evangelist J. Kits te Zeist en J. K. Maris te Bennekom.

Doel

Het doel der stichting is de bevordering in de ruimste zin des woords van de verkondiging van het Koninkrijk Gods. Daar het Koninkrijk Gods niet van deze wereld is, en men dit Koninkrijk slechts kan binnengaan langs de weg van geloof en wedergeboorte, zal dit bepalend zijn voor alle activiteiten van de stichting.

Naast deze algemene doelstelling beoogt de stichting meer in het bijzonder:

- de bevordering van een evangelisch ontwaken van hen die het Evangelie reeds kennen,
- de bevordering van de bijbelse eenheid onder alle christgelovigen, die het Evangelie verstaan overeenkomstig de in artikel 2 vermelde grondslag,
- de verbreiding van het Evangelie onder hen, die deze blijde boodschap niet of nauwelijks gehoord hebben,
- de bevordering van de stoffelijke en morele steun aan personen en volkeren die in nood verkeren, ongeacht ras of kleur, met als norm en inspiratiebron de evangelische gerechtigheid en de barmhartige liefde van Christus.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Geef Uw

ADRESVERANDERING

steeds tijdig op

aan de

Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

AN EXCELLENT OUTLINE for thorough BIBLE STUDY

ISRAEL'S JUDGES AND RUTH

in the History of the Old Testament.

CONTENTS: All good things are come upon you — The earth is the Lord's — Israel's pattern of religious life — In wrath the Lord remembers mercy — The Lord is gone before his people — The song of salvation — The Lord comes in peace — The Lord tests his chosen servant — The victory is the Lord's — Israel abuses the Lord's victory — Israel's self made king — The Lord's soul was grieved for the misery of Israel — Desperado, Diplomat, Deliverer — Jephtah's rash vow of dedication — A Nazarite unto God — The Lord wages war against his enemies — A great deliverance by the hand of the servant of the Lord — Samson: the humbled and exalted judge — Stepping stones to spiritual bankruptcy — Israel's anarchy, cultural neglect and false religion — Moral bankruptcy in Israel — Terrible sins and sovereign grace.

ABOUT RUTH: The covenant God brings his own from afar — Man's extremity is God's opportunity — Nothing is impossible with God.

PRICE PER COPY \$1.25

Order immediately so that your meetings can make a good start

Published by

GUARDIAN Publishing Company Ltd.

Box 312 — Station B — Hamilton, Ont.

SHIFTING SCENES

(Continued from page 1)

However, the concentration on one side or the other can disfigure and weaken the whole. The caravan won't roll without its horsepower; the utilities won't run without regenerating energy for it. The faith cannot live and function and serve without its sustaining source. That source, of course, is a deeply inward quality, a conviction and dedication among individuals. It catches and burns and lights up personal souls.

That's where it has to start. But for a good long time now, a main preoccupation, among most of the larger, traditional churches, has been simply on enacting the faith, on translating it into social policies and systems, rather than stoking its basic fires. Now there was good cause for that tendency. In some cases in the past, Christianity had become a kind of retreat, a refuge from responsibility amid the difficulties of the world. It seemed to withdraw from the fray, to sit and wait for God to do man's job for him. It gave Christianity a twisted reputation, of believing without doing, of preaching without practicing. In consequence, the tide away from this pious passivity became almost wholesale. Nearly everyone began huffing and puffing it up. American Christianity became almost like an army with its supply lines cut. The troops were chasing about the secular city, feverishly doing their thing, but with a deepening sense of enervation and insufficiency. They needed reinforcement.

It seems to me that a keen awareness of this lopsided bent has permeated the churches recently. Much of the credit for it must go to their evangelical wing which kept pounding away on the proposition that you've got to instill faith, propagate it and continually revivify it, in order for it to keep its perspective, to grow and to work in an ambiguous, challenging environment. They kept saying that the gospel is not just a direction but a drive, not just a roadmap but the force to follow it.

WIDER HORIZON

A heightened sense of this need for content is abroad these days, and is indicated not just by the wide-scale enlistment in Key 73,

but in a general resurgence of evangelistic, teaching emphasis in the various denominations. Down through history, the pendulum has moved back and forth on the dual role of the churches. It now is swinging strongly toward inner renewal, personal nurture and devotional life, toward strengthening and extending the underpinnings.

Evangelicals have made this point and do so with deepening impact. In using the term "evangelicals," I do not mean only those in the typically evangelical denominations, but also the large proportion of them in the big, traditional church bodies. This element in Christianity is widely operative and influential, both in its distinctive groups and in the seasoning of the whole. It seems to me that one reason its message has come home lately is not just that the time was ripe for it, but also that it has acquired some increasingly competent expression.

I'm referring to the rising caliber of some of the evangelical seminaries and faculties and to the knowledgeability and alertness of some of the evangelical journals, such as Eternity magazine, Collegiate Challenge and particularly Christianity Today and Decision. I must say I've picked up more material from Christianity Today during the last year or two than from any other publication. It's sharp, aware and open to the astonishing facts of reality, wherever they come from.

Something else also must be said here. Evangelicals, while sowing their particular seed abroad, have also gained something themselves from the experience. At least that's my impression, and many others have said it. It is that among the most persuasive evangelicals, while pumping their special insights into the church at large, also have absorbed some tempering ideas themselves. They've become more sensitive to the social implications of the gospel. While they've worked mainly to balance out the over-weighted social-action preoccupations in general, they also have at the same time enlarged their own vision to include that obligation.

In other words, the traffic has been two ways.

However, the main tendency now among the churches generally seems to be toward implanting and cultivating faith itself rather than the doing of it. This doesn't mean

they've quit trying to translate it into living terms and practical structures. But they're bringing personal nurture more fully into the process, recognizing that it must be there, first and primarily, in order to keep up steam and stay on course. Moreover, this concentration on personal nurture seems to be gaining rapidly, both in the churches and alongside them.

Just as evangelicals have served to focus attention on this indispensable personal dimension, so in the times ahead, there may be a need for those who will guard against the counter-trend going too far. Just as some kept vigil against over-externalizing the faith, so there may need to be in the future some determined activists to keep the faith from pulling back, in secluded sanctity, apart from the messy world which Christ so loved and through whose trials and abuses he brought his truth.

PRIVATE RELIGION

In fact, there already are signs in the contemporary atmosphere of an intensely privatized sort of religion. They call it the "private path." It has little to do with anything except itself, and indeed, seems to find its greatest satisfactions in cutting oneself off from the vexations of reality. You see it particularly in the ballooning oriental influence among westerners, in the Krishna cults, the Zen exercises, the consciousness-expanding groups, the withdrawal into communes, in the drug culture's barren self-absorption, in the "doing my own thing" catchword of modern youth. Some of the Jesus movement, for all its concentration on Bible verses, also seems to cut itself off from the centuries of Biblical scholarship and shows little interest in tackling the problems of this earth.

We may be seeing the rise of an exaggeratedly private religious generation. My daughter was off for a three-day retreat at a monastery this past week and she has been there often. I can't say that I blame her, in the midst of some of the inanities and horrors of modern culture. It makes you want to run and hide and sometimes scream. A lot of people, including some of the most sensitive, are doing it. It's a private sort of piety without its full range and responsibility. My impression is that a great deal of current religious inclinations are headed into this enclosed, hyperpersonal realm — a privatized form of faith.

To a degree, it is symptomatic of the cut-flower characteristics of modern life. In so many ways, particularly the young, have divorced themselves from history, from their roots, their lineage, the legacies of the past. The past gets little respect nowadays, only the "now." This one-dimensional view is a narrow travesty of reality. The Christian anthropologist, Margaret Mead, says that modern youth in their attempts to build a "religion with meaning" are creating a mish-mash from every religion that ever existed. "This," she says, "is what primitive people do when they first encounter civilization." Young people, she goes on, want to build a religion, but they have "no access to historical religion," and so they whip together their conglomerations without content or meaning.

To a great extent, they do so in isolation, apart from inherited tradition, apart from other generations, even apart from each other in the intensely private forms of their inward looking.

COMMUNAL RELIGION

Such an approach is not full-fledged Christianity, which always, at heart, is communal, which always looks outward to others. In its very origins, it involved a sharing of God with people in their ordinary situations, and of people with one another, of mutual involvement in the common problems and hopes of this mortal existence. The church cannot abandon this realism and realistic stance and draw back into monastic contemplation, in order to avoid the dirt and pain of involvement in the very world God gave us.

Summing up, I see these main, broad tendencies at work on the religious scene today —

— The churches are shifting from a dismal, demeaning laceration of themselves and their own shortcomings to a more purposeful,

optimistic stance. They're beginning to see the light ahead rather than surrendering to the surrounding gloom.

— At the same time, the old institutional patterns are dissolving into a fluid, ever-shifting pattern in which Christianity, as in its origins, seems less an organization and more of a supple, versatile, inter-circulating movement.

— Along with this, the direct, deliberate presentation of the gospel summons itself has assumed mounting emphasis within the churches, complementing and enriching their former all-out sweat to inject its ethics into society.

Simultaneously with this heightened attention to spiritual nurture has come a wave of privatized religion, largely as a result of cultural influences outside the churches. Youth particularly, disillusioned with modern values and practices, are withdrawing into a kind of private piety. It seems to reject the created world as a divine flop, discounting its past and its possibilities, running away from it. Here, in winding up, I'd like to digress for a personal editorial, something I avoid in my work. It is to talk about something that personally, to me and my family, seems the greatest weakness of Christianity today. That is its failure to teach.

HEART AND BRAIN

This was one of the main tasks set for it by its founder, but religious education among Protestants today is in shambles. The Sunday schools are shrinking and most of those around are amateurish, usually taught by laymen whose own understanding of Christianity is on a grade-school level. In fact, most of the constituency of the church has a kind of kindergarten concept of their faith. Repeated surveys have shown the overwhelming prevalence of religious ignorance. The general situation is Biblical illiteracy and a virtual blank about theology.

This is a flimsy, shaky footing for Christianity to try to go on. I think it is the greatest drawback and cripple of the church today. So many of its representatives have such a trivializing concept of it that it is little wonder so many bright neutral minds turn away from it. Yet what they usually reject is not Christianity but the inane distortions of it. This is one of the withering, corrosive afflictions of the faith in our time and it demands ever more comprehension and expertise in every field.

Our young people go away to college, devoid of religious understanding, so much so that they sign petitions and stage demonstrations to get academic courses about it, trying to make up, in uncertain ways, for the job the churches didn't do. Many others, untaught by the church and disinterested in the soft soup they've been fed by it, go on through life,

RESTORED CONFIDENCE

What happened at the synod of the Christian Reformed Church in Grand Rapids last week should be front page news. This synod accepted, with a few minor changes, the report of its committee on the Nature and Extent of Biblical Authority. This fact reaches far beyond the boundaries of this denomination. As we see it, it will have its influence even beyond the Reformed Ecumenical Synod.

In accepting the report, the Christian Reformed Church made in fact a (renewed) confession, even though the committee suggested that the report should not be adopted as a creedal statement but as specific guidelines in the study of the Word of God. Fine, we wouldn't call it a confession or a creedal statement, but the study of the Word of God has one basis nevertheless and that is that the Author of the Bible is God Himself and that the Scripture addresses us with full authority as the saving revelation of God in Jesus Christ.

There is reason for thankfulness for this decision. Weeks, even months before synod met, a certain unrest if not suspicion was noticeable in Christian Reformed circles, like there is in the whole reformed christian community. Also in our paper more than once reports 38 and 44 have been mentioned, and a few readers became impatient and asked us to stop these discussions. On the other hand many of our readers were not at ease about this issue and we felt that we should give them an opportunity to express themselves. This is not a matter which concerns the Christian Reformed Church only. As a matter of fact it concerns all the churches of the reformed community, especially the reformed churches in the Netherlands.

After report 44 was issued and before the Synod of the Chr. Ref. Church met, there were still rumblings that there was some danger in this report and that there was a snake in the grass. That these rumblings continued may be the result of the fact that the mutual confidence had suffered. However, we have spoken to people who attended the synod of the Chr. Ref. Church and they told us that when the members of the above mentioned committee had the opportunity to explain their viewpoint and their report, it was as if the Lord Himself was moving the hearts and minds of those present. When the discussions began there was a certain tension, when the speakers explained their views the tension made room for trust and confidence.

The report, which the Synod of the Chr. Ref. Church adopted, will now go to the Reformed Ecumenical Synod which will meet in August of this year in Sydney, Australia. No doubt, this report will make an impact. Hopefully, it will be a blessing to the other member churches of the RES.

We will not try to conceal our joy over this turn of events. It is as if the Lord wants to give the reformed people a clean slate from which they can start anew. We have wasted quite a bit of time and effort on issues which threaten to break the unity of the reformed community. It was an act of the Lord that this threat has been removed and that the delegates to synod have found one another in the rich confession that the Bible is the revelation of God, the Book of our Father in heaven.

We may expect that the quietness and confidence has been restored in the reformed community, at least on this continent. Not only in Christian Reformed circles but in the entire reformed christian community. Such a clear decision must bring people of the same conviction closer together, something we urgently need if we may ever hope to make an impact with Evangelism Thrust in 1973 on the North American society.

D.F.

either dismissing the whole business, or handing out caricatures of it. This is the deadly weight under which the church labors in a sharp-minded and educated culture.

Yet ours is a religion of the book, and not just of sentiment. It calls for the brain, particularly in our day, as well as the heart. I think that the most urgent need in the church today is that it again take up the responsibility that Jesus assigned it — that it again, in earnest, become a teacher. It's what the kids are looking for, but what

they don't find is church. It's a main interest of adults, victims of scattered, unsystematic smatterings of theology. To my mind, most sermons could better be used just for teaching, for hard, candid grappling with the profundities of the gospel, its enigmas, its immediacy and its piercing universality. Not to do so, to go on with the pap that now prevails, is to disparage the concern and capabilities of modern people and to shrug off their deep hungers to understand.

Let's Play Chess

Editor: Charlie Hess

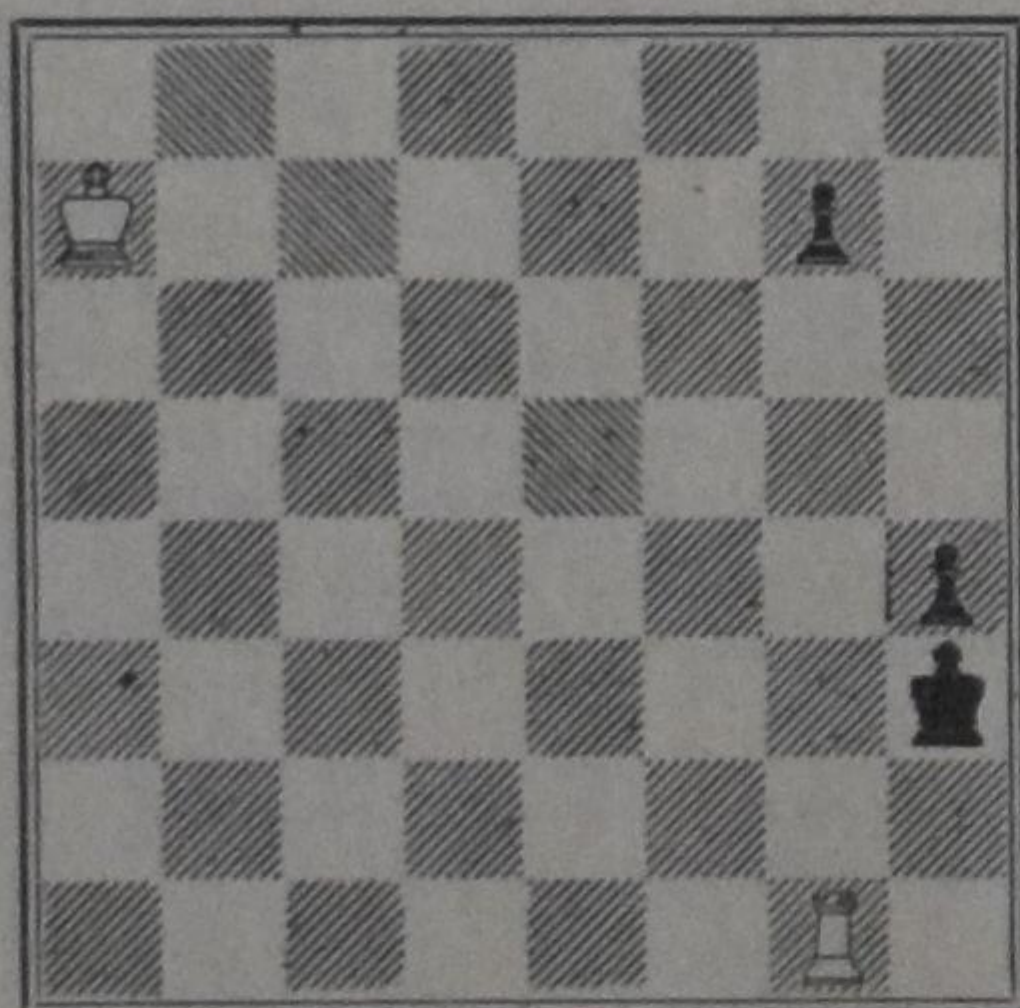
ENTERTAINMENT WITH A REWARD!

Because of a special summer arrangement our Paper OC will be published only twice in July and again twice in August. This makes it impossible to continue our normal program. I expect the June solutions at the end of July as usual, but the June ladder plus author's solutions will be published in the issue on September 24!

However, in the meantime you will have a good chance to get a number of points extra by solving a couple of special endings; number I is in your hands at the moment, number II will appear in the issue of July 24. I hope you will have opportunity and also capability to cope with endings like these. This is #1:

Anonymous Miniature

Position: White (2): Kat QR7 (Ka7); K-KN1 (Tg1); Black (3): K-KR6 (Kh3); P's: KN2 (g7) and KR5 (h4).



White to play and mate in 10 moves.

It is evident that without effective co-operation between King and Rook white has no chance to win. But how to get them together in such a position that mate may follow? Let us try one of the several other possibilities which lead to nowhere. 1. K-N6 (Kb6), P-N4 (g5); 2. K-B5 (Kc5), K-R7 (Kh2); 3. R-R1 (Ta1), P-N5 (g4); 4. K-Q4 (Kd4), P-N6 (g3); 5. K-K3 (Ke3), P-N7 (g2); 6. K-KB2 (Kf2), P-KR6 (h3); 7. R-Q1 (Td1), P-N8/Q (g1D); 8. RxQ (Tg1): all wrong because Black is stalemate.

The official ten correct moves will get ten points. Send solutions in the next month of August, the 20th or 25th as usual.

Some Good and New Books

Dr. W. H. Velema, a. DE NIEUWE THEOLOGIE EN DE HEILIGE SCHRIFT	\$.85
b. AANGEPASTE THEOLOGIE	\$4.40
c. GEBEDEN IN DE BIJBEL	\$2.85
d. RONDOM HET LEVENSEINDE	\$2.60
Dr. L. Praamsma, MET DE KERK VAN ALLE EEUWEN (Duidelijk genoeg in deze tijd.)	\$2.60
Dr. Oosterhoff, HOE LEZEN WIJ GENESIS 2 EN 3?	\$6.65
Ds. Delleman / Dr. Wiepkema, WORDING VAN MENS EN WERELD	\$5.50
Rik Valkenburg, DISCUSSIE OVER VERONTRUSTING (Verkuy, Arntzen, Diepenhorst, Couvee, Rietveld, W. C. Vanden Brink.)	\$2.85
Ds. J. Overduin, ZO WAREN ZE	\$2.85
Bergmann, ALARM OM DE BIJBEL	\$2.10

We also like to recommend, particularly in this time of crisis in the church, the Christian community in all its facets, the books of many old and so-called old fashioned writers, who were in essence and are again the instruments God was and is using to build and rebuild the Church of Jesus Christ, to strengthen His people in this time and to give them the power, faith and courage to stand up for Jesus, for the authority of the bible, which is as modern as 2000 years ago and which has the answers to all questions. TRY IT AGAIN! Study this old but ever new Word of God — the bible. Read much and pray much through and by the SECRET OF FAITH. God will lead us back to Jesus, — Lord, King and Saviour — and to the everlasting value of the bible, regardless science and regardless all man-made approaches and philosophies.

We mean to point to the many books of the following writers, who have written or are still writing: J. I. Pocker (great English Christian scholar), Corrie Ten Boom (a Dutch woman who wrote many books on Christian life in English), Roy Hession (a great Christian writer), Watchman Nee (the great Chinese missionary), Oswald Chambers (well known), John Newton, John Bunyan, R. W. Scott, C. H. Spurgeon, George Whitefield (of the last five all their books are being republished), Martyn Lloyd-Jones (preaches still five times per week in England, Scotland and Wales), Richard Wurmbrand and Harlan Popov, who are martyrs for their faith, Billy Graham — critical? okay, but he is a great evangelist used by the Lord.

FOR CATALOGUE OR FOR MORE INFORMATION WRITE OR PHONE

Speelman's Bookhouse Ltd.

10 GOLFDOWN DRIVE REXDALE, ONT. PHONE (416) 741-6563
BOOKS, RECORDS, BIBLES, VBS MATERIALS FOR ALL AGES,
FOR FAMILIES AND SOCIETY — ENGLISH AND DUTCH.

To some children love is as much part of life as air and water; to others it is a mysterious, elusive dream.

“ONLY PEOPLE CRY”

by ALICE WINTER

She could hear the wind outside but that was all right. It wasn't crying. She wasn't afraid. She was just thirsty again. She got up and this time remembered to put on the new little bathrobe and slippers and went out of her dark bedroom toward the dim light at the end of the hall.

In the kitchen she kept from looking at the shining black squares of the windows. She didn't think of the places she had been before. All day long she had been careful. She hadn't done any of the bad things that made them give you back to the social worker. She turned the water on softly. She was very quiet and careful. At the last place she had splashed too much.

On her way back to the bedroom, she heard the lady say, "Is the child up again? I wonder if she can't sleep." Maybe getting up after you went to bed was one of the bad things to do here.

She lay in bed, not listening to the wind or seeing the darkness of the room. She walked along the street in the sunshine and there were flowers all around and birds singing, and she came to the house where her mother and father were waiting for her. And they hugged her and cried because they had found her again. They had been looking everywhere for her, too.

When she woke up the next morning there was no sound in the house. She lay very still because then maybe the name of the people at this place would come to her. But the words, "Mr. and Mrs. Foster", kept running through her mind and she had to go over it all again. She had to think about that time long ago when the social worker had taken her to her first foster home. She had been so little and dumb that she had thought the name of the people was Mr. and Mrs. Foster. Then she learned how it was, and that a foster home was a house where the man and his wife needed some money. And if they let her come and live with them, the welfare court would send them a cheque every month.

Suddenly, the name Watson popped into her mind and she got up and started making her bed. As she moved, the frowning faces moved and she could hear their silent voices. She straightened the bottom sheet, tucked it in and pulled up the top sheet and blanket. Then she put on the spread. She was glad she had remembered to fold it the night before. When she was finished, she stood off and looked at the bed, and she couldn't see anything wrong with it. But maybe the faces could. Then she remembered the third place back. There the beds were aired every morning. You threw back the covers and opened the windows and an hour later you made the beds. She wished she knew what to do.

In the bathroom, she washed her face and hands and brushed her teeth, using only a little tooth paste. When she was dressed, she hung her nightgown in the closet and went to the kitchen.

When she appeared in the doorway, Mrs. Watson gave a little jump and said, "Well, Ellen, you startled me. Sit down and have some coffee."

There was something different. At this place don't be too quiet. (I'll tell you it's creepy, the way she sneaks around the house. I look up and there she is.) "I couldn't stand the noise. I'm just not used to having a kid around."

"Do you always wake up so early?" Mrs. Watson yawned and pushed her gray hair back from her face.

"Yes, Ma'am. But I don't have to. I could sleep later."

"The dear Lord knows I could, too. But General Motors calls. Ed has to be at work at eight-thirty, and with the long drive there's no sleeping late."

"No, Ma'am." Should she offer to get up and cook Mrs. Watson's breakfast?

("Not that I wanted her for the work, mind you, but all she did was sit around and read." "She was always butting in, trying to take over. Always wanting to do something for the Mister.")

She would keep quiet, wait and see.

Ellen poured cream and spooned sugar into her coffee. It wasn't too bad if you made it sweet enough.

She wondered if her mother would want her drinking coffee. Mrs. Watson didn't look a bit like her mother, but nobody did. Nobody was as pretty as her mother. Her mother was always clean and had powder on her nose and smelled like the flowers that were around her. They told her she had never seen her mother but if she hadn't how could her mother's face be clearer than Mrs. Watson's right now, even with Mrs. Watson sitting there across the table from her.

Mrs. Watson kept drinking coffee and began to look more awake, and finally she said, "What do you want for breakfast, honey?"

From the look of the kitchen, with the skillet on the stove and a carton of eggs set out, this wasn't a corn flakes place.

"I like eggs," she said and tried to sound definite.

"Eggs it'll be. What about some bacon?"

"Yes, I like bacon, too."

She sat at the table while Mrs. Watson fixed breakfast for both of them. Different sentences kept going through her mind. "Would you like me to set the table?" "Could I help you?" "Shall I put the eggs away?" But she didn't use any of them. She would wait until she knew.

When they had finished eating, Mrs. Watson lit a cigarette and looked at her and said, "You're a quiet little thing."

Ellen smiled, but not too much.

("She's always smiling like a Cheshire cat." "I couldn't stand the way she moped around. I never once saw her smile.")

"What do you like to do, Ellen? I want you to be happy here."

"I like to read. But I like to work, too. I like to wash dishes and things like that."

"Do you really now?" Mrs. Watson's eyes twinkled. "Will, I tell you what. I'll wash the dishes today, but every once in a while, I'll let you do it. I promise I won't be piggyish."

"Yes, Ma'am."

"You don't have to keep saying Ma'am all the time, Ellen. From now on, you're part of the family. Ed and I always wanted a little

girl. With our boy married and gone away, you just fill the bill."

"Yes, Ma'am," almost slipped out but she was being careful. Mrs. Watson didn't have to say that about wanting a little girl. She knew they were paid for keeping her, and that was all right because she didn't choose them any more than they chose her. They didn't look a bit like her father and mother. It was even.

But she would like to stay here until her parents found her. Now that she was older, she was glad she had never been adopted because that would have meant changing her name, and they never would have known where she was. When she was little, and didn't understand, it had been different.

Mrs. Watson smiled and said, "Now I don't want to hurt your feelings and don't go away mad, but I'm going to wash the dishes."

She put her arm around Ellen's shoulder and said, "You run on, honey, and do whatever you want for a while. Later on, we'll go to the grocery store."

When Mr. Watson came home that night, Ellen was in her bedroom reading the new book Mrs. Watson had got at the grocery store. His voice was loud, and he must have been just inside the door when he said, "Where's that little girl of mine?" He should have known the social worker wouldn't be likely to be there then.

Mrs. Watson said, "She's in her bedroom reading. She loves to read. She's going to be a real student, I can see that."

"That's the ticket," he said, and then he came to the bedroom and knocked on the door as though it really were her room. When she opened the door, he was there smiling, and he rubbed his hand over the top of her head and his voice was quieter and he said, "Hello, Ellen. How's the girl tonight?"

"Fine," she said and smiled just right.

The three of them went to the kitchen, and Mrs. Watson had coffee ready and they sat there drinking it. Ellen choked a little on hers, and Mrs. Watson said, "Honey, I don't think you like coffee. Actually, I don't suppose you're old enough to be drinking it." She got up and heated milk and made hot chocolate.

Mr. Watson said, "Say, where's that rabbit mug I had when I was a kid? Get that down for her, Marg."

They talked, then, but every once in a while one of them would give her a look as though she were doing some very unusual thing to be sitting there drinking from the rabbit mug. It made her feel sorry for them. They didn't know that sometimes it was like this in the beginning, and after a while they would get tired of her. But maybe this time, she would find out the bad things soon enough and could keep from doing them.

The next day, the neighbour from across the street came over and brought her little boy. Ellen was in her bedroom reading and she heard the lady say, "I have yet to see your little girl. Doesn't she play outside?"

"She will," Mrs. Watson said. "She's still getting used to being here."

"Is she dark or fair?"

"Blonde, a pretty blonde."

"I'd like to see her."

Ellen didn't wait to be called. She got up and went out so the lady could look at her.

"Here she is now," Mrs. Watson said, and held out her arm, and Ellen went and stood beside her. She didn't look down or sniffle or twist her hands.

The neighbour said, "She is a pretty little thing." Then she leaned forward and looked straight into Ellen's eyes and said, "You're a very lucky girl. I hope you know that."

"Yes, Ma'am," Ellen said, but at the same time, Mrs. Watson said, "Phooey!" and it was the first time Ellen had seen her mad.

Her voice was different right away, though, not mad any more. And she said to Ellen, "This is Jimmy. There are cookies in the jar. Why don't you two sit at the kitchen table and have some."

Ellen caught back the "Yes, Ma'am" in time and said "All right," and Jimmy followed her to the kitchen. He was just her size and she wondered how old he was, but she didn't ask him. For a while they just sat there eating cookies, but finally Jimmy said, "I got an airplane."

"have a book." Ellen brushed the crumbs from her lap. "A brand-new book."

"It's a Boeing."

"I'm going to have a new bracelet, too. My mother had a new gold bracelet for me."

Mrs. Watson had come to the doorway and her face looked soft and almost sad, but then she smiled and said, "Your mama's ready to go home now, Jimmy. Come along."

One night a week later, Ellen lay in bed worrying because she hadn't found out any of the bad things. She couldn't keep from doing them if she couldn't find out what they were. She had been almost sure, at first, that getting up after you went to bed was one of them. But the night before, she could hear the wind outside, and she got up to get a drink of water. But the wind was still there when she went back. She got up again and went to the bathroom and, on the way back to her room, Mrs. Watson came into the hall and said, "Can't you sleep honey? Is something bothering you?"

She hadn't planned to say it at all. "The wind, it sounds like it's crying." She looked down at the floor, not able to look at Mrs. Watson's face.

"Sometimes the wind does sound like that," Mrs. Watson said. "But the wind can't cry because it isn't a person. Only people cry."

They went into Ellen's bedroom then, and Mrs. Watson pulled the covers up close around her, and they listened to the wind together until Ellen fell asleep.

(Continued on page 10)

REFORMED FELLOWSHIP

YOUTH CONFERENCE

in the beautiful Rolling Hills of

Cedar Glen

BOLTON, ONT.

(15 miles NORTH of TORONTO)

LABOUR DAY WEEKEND

— SEPT. 1-4-'72

Theme: By Faith - Under the Word!

- OPPORTUNITY TO STUDY AND DISCUSS SOME MODERN THINKING IN THE LIGHT OF GOD'S WORD
- FRIENDSHIPS — NEW AND OLD
- SWIMMING — HIKING — HAYRIDES
- CAMPFIRE — SINGING

CONFERENCE SPEAKERS:

Rev. John Hellinga — ORANGE CITY — IOWA

“How Reliable is your Bible”

Mr. & Mrs. T. Brelsford — TORONTO DISTRICT CHR. HIGH SCHOOL TEACHERS

“Modern Literature in the Light of the Bible”

REFORMED FELLOWSHIP YOUTH CONFERENCE

“BY FAITH — UNDER THE WORD”

AT CEDAR GLEN — LABOUR DAY WEEKEND, SEPT 1-4

REGISTRATION FORM

Name

Address

Church

Please list any talent you have and would be willing to use at the Conference

Mail to: YOUTH CONFERENCE, Mrs. D. Byker, Conference Secretary, 259 Albion Road, Rexdale, Ontario.

Registration Fee: \$25.00. Includes meals, lodging.

Take along personals and towels.

\$25.00 Enclosed

\$10.00 Deposit and \$15.00 at registration

Printing

Wedding Invitations
Birth Announcements
Obituary Cards
Personalized and Fine
Business Stationery

Newsletters, Bulletins,
Programmes etc.
We are also equipped
for beautiful
Four Colour Process

GUARDIAN PRESS

89 Gage Ave. S., P.O. Box 337, Station "B",
Hamilton, Ontario. Phone: 547-1489.

"ONLY PEOPLE CRY"

(Continued from page 9)

The next evening when Ellen went into dinner, there on her plate, with her name on it, was a gold bracelet. She smiled at the Watsons and said thank you, but she didn't want a gold bracelet from them. It was a good thing she'd got over being a crybaby a long time ago.

That night after dinner, Jimmy came over with his birdhouse. "It's coming apart, Mr. Watson," he said. "Can you fix it for me?"

"Sure, Jimmy boy. Come on down to the basement. You come too, Ellen."

There were all kinds of tools down there, and Mr. Watson said, "I know something my girl can do for me while Jimmy and I get this fixed up. See here, the way I do this," and he took a nail and showed her how to straighten it out. She took the hammer, and on the very first nail the hammer slipped. She hit her finger and a lot of words rolled out. Mr. Watson turned to her. He looked serious and he said, "Those aren't the kind of words we use here, Ellen." He didn't say anything more for a moment and Ellen waited. Then he said, "I'll tell you a string of words that are all right in this house. 'Ding Dang Fiddle Fiddle'" and he started laughing. She started laughing too then, and she hadn't even thought about it ahead of time.

The next Saturday Ellen and Mrs. Watson went to a big store downtown and the clerk tried four different dresses on her. Mrs. Watson said, "They all look nice on you, and none of them are too expensive. Which do you like best?"

Ellen didn't look at the pink one. She looked at Mrs. Watson for a hint, but Mrs. Watson just sat smiling at her. The clerk said, "With her eyes the blue is nice." She was glad the clerk had said it, and she watched Mrs. Watson's face but it didn't change. She just said, "Yes, but Ellen can wear any colour well. It's whatever she wants. She's the one who will wear it."

"I like them all," Ellen said at last and then she wished she could bring the words back. It sounded as though she wanted them all.

("Hint, hint, hint, if she'd come right out and said what she wanted, I wouldn't have minded.")

"I know what we'll do," Mrs. Watson stood up. "We'll go upstairs and have an ice-cream soda and think it over."

While they ate ice cream, Mrs. Watson told Ellen how it was when she was a little girl, with three brothers and two sisters, and how they lived on a farm and had a cow and made a playhouse in the barn with bales of hay.

Ellen could see it all when they had finished their ice cream, Mrs. Watson said, "Have you decided which dress?" And without thinking Ellen said, "I like the pink best."

The next day they went to church and Mrs. Watson took her to Sunday school class, and introduced her to her teacher. The lady said, "We're glad to have you, Ellen. What a pretty dress."

Ellen said thank you and waited.

("I couldn't have taken her anyplace in the things she had, I can tell you. You've never seen anything like it.")

Mrs. Watson just patted Ellen's shoulder and said, "I'll be back later," and left.

On Monday, Ellen went to the store on the corner for a can of baking powder, and Jimmy was there and they walked out of the store together. When they were in front of the Watsons house, Jimmy said, "My mama says I can't play with you anymore. She says that isn't the kind of language I need to hear. She isn't surprised."

"Your mama's fat."

Jimmy swung at her then. He hadn't said orphan or homeless brat, but all of a sudden she was hitting him back and he was all the kids that ever had. She was strong and she could have fought anyone.

Her arms were still flailing when Mrs. Watson came out and stopped her. "What on earth's the trouble with you two?"

Jimmy's mother ran out and put her arms around Jimmy and said, "I saw it. She hit first. She's a no-good troublemaker."

Mrs. Watson said, "I have an idea Jimmy was as much to blame as Ellen." Mrs. Watson look at both of them, and Ellen had never seen her look so cross. "Come in, Ellen," she said and went into the house.

Inside Mrs. Watson started making biscuits. "You'd better wash your hands and set the table," she said. "Fighting doesn't settle anything, you know, it only makes things worse."

"Yes Ma'am," Ellen said, and she wished it was time to go to bed and she couldn't get away from Mrs. Watson's cross face. It was too late for them to send her back tonight.

That night after Ellen went to bed she was thirstier than she had been for a long time. She got up and as she passed the Watson's bedroom door, she heard Mrs. Watson's voice and she stopped to listen.

"... don't know what Jimmy did but I'm sure of one thing, she didn't start it."

"No, she's not a troublemaker. I've never seen a kid try so hard."

"Too hard. The poor baby isn't sure we won't bite."

"She'll get over it. I couldn't think more of her if she were my very own."

"She is our own, our very own."

A terrible, black feeling settled down on Ellen. How could she ever find the bad things here? These people even lied to each other. Even when they were alone and thought no one could hear them, they lied to each other.

Another month went by and still she hadn't found out the really bad things, the things that made them send you away. One morning as she was leaving her room, she looked around and saw that everything was neat, and she went to her closet and took her nightgown out and threw it on the bed, just any old way. She waited all morning, but nothing happened, and her nightgown was back in the closet and nothing was said.

That was the beginning. Some morning she didn't make her bed. Mrs. Watson would say, "Come on, get your bed made now," and sometimes she made it by herself and sometimes Mrs. Watson helped her.

One evening she put a lot of broccoli on her plate and didn't even taste it. Mrs. Watson said, "Next time, don't take so much," but she didn't look as though it was a really bad thing.

One day she went to the library three blocks away and stayed an hour longer than she was supposed to. It was almost dark when she got home. Mrs. Watson didn't like it, she could tell that. "I was about to come looking for you," she said. "Next time, be sure to come back on time." But Mrs. Watson seemed to feel sure that next time she would, and she didn't say any more about it.

One Saturday afternoon when they had finished eating lunch, Mr. Watson leaned back and said, "How would you girls like to step out? What do you say to a movie, or maybe the zoo?"

"There's a Walt Disney at the Avenue," Mrs. Watson said. "Which would you like, Ellen?" Adults like movies better than zoos, but then some of them thought if you didn't like the zoo you weren't normal. They didn't like it either, if you said, "It doesn't matter."

Mrs. Watson was looking at her face and it began to seem to Ellen that she could read Mrs. Watson's mind and that she wanted

her to say movie. But Mr. Watson said, "Maybe you'd like us to decide this time. It's such a beautiful day, let's go to the zoo. We can go to see a movie anytime."

"Sure, that's fine." Mrs. Watson stood up. "Let's not even wait to do the dishes. Let's just up and go."

They put the food away and piled the dishes in the sink and walked through the living room where the morning papers were lying all over. Mrs. Watson's knitting was out from the night before and the big ash tray had a dead cigar in it. And when they came back, it was just the way they had left it. They had just returned when the social worker arrived.

Mr. Watson said, "Come in, come in, we'll put the coffeepot on." And he went out to the kitchen.

Mrs. Watson picked up her knitting and said, "Sit down. We've just got home." And she started knitting and didn't say one thing about the way the house looked.

("I can tell you, young lady, you better get this house cleaned up. If that woman from the court comes and finds it like this, you'll be back so fast it will make your head swim.")

Mrs. Watson said, "Hasn't this weather been wonderful?"

The social worker said, "Yes it certainly has. Well, we deserve it after the kind of spring we had."

They pretended not to pay any attention to the house.

Mrs. Watson acted as though the social worker was just anybody. ("Oh, yes, we're getting along fine. Get out your new shoes, dearie, and show them to Miss Wilson." "Here, Miss Wilson, sit here. I swear, I can't keep this house picked up. I had it all straightened up yesterday, but I took the child to the zoo.")

Mr. Watson was the same as always, too. He came to the door and said, "Coffee's ready. Do you want it in here or at the table?"

Mrs. Watson said, "Oh, let's go out to the table." And they went out and sat right beside the sink full of dishes.

Pretty soon, Mrs. Watson said, "Ellen, why don't you and Miss Wilson walk up to the library?" She turned to Miss Wilson, then. "It's a lovely new building, a branch we've needed for a long time." And so Miss Wilson didn't have to ask to see Ellen alone.

When they were out of the house Miss Wilson said, "What have you been doing, Ellen?"

Ellen told her about the new dress and church and the zoo and how she'd been good and helped with the housework. "Only Mrs. Watson did most of it. And the house usually looks nicer than it does today," she added.

Miss Wilson smiled and said, "It looked good to me, Ellen, yes, very good. I think we've found the place where you really belong." But Ellen knew it was just a stopping place. A place to wait for her parents.

When they got back, Miss Wilson thanked the Watsons for the coffee and Mr. Watson said, "Come back soon. Any time." Ellen could tell he meant it. She could see that when Mr. Watson scattered papers all over the living room or when they rushed off and left the dishes it was all right. It wasn't bad.

That evening after the social worker had been there, Ellen cried. She was carrying an empty pickle jar out to the trash barrel and she dropped it on the back sidewalk and it broke. She knew it wasn't worth anything, and she knew no one would care, but she started crying and couldn't stop. And Mrs. Watson put her to bed and sat there until she fell asleep. For the next few days, lots of things made her cry. She was turning into a cry-baby. Once when she burned her fingers making candy, and once when she couldn't find her library book and it was due that very day, and once when she saw a cat killing a baby bird, she cried.

The wind never did cry again.

From then on, and slowly, the voices began to fade. She still heard them sometimes. Sometimes she said or did what they told her to. But gradually they were going away.

In bed at night she sometimes said the words to herself: "My

father, my mother," and something hurt her, something leaving, something gone.

At night, just as she was going to sleep, she sometimes thought, "Nothing bad. Nothing bad enough to send you away. But one day she found out how fooled she had been."

She hadn't planned to tell the lie. But when the new kids moved in next door that afternoon, they made it so easy for her, almost as if they wanted her to lie, or their mother did.

She sat on the steps and watched the men unloading the truck, and she saw the father and mother going into the house. The mother was holding the little girl's hand, the little girl was carrying a doll. The father stood outside in the yard a while and walked around and looked up at the roof and at the bushes and trees, and then he went inside.

Soon the boy and girl came out and saw her and the girl said, "Hi, we just moved in."

Ellen got up and walked over to the driveway and said, "I saw you. I've been watching."

The boy said, "Come on, let's play catch," and he pulled a ball out of his pocket and they made a triangle and threw the ball to each other. Ellen didn't miss the ball once, and a feeling of fitting in with the new children was strong in her.

After a while, Mrs. Watson called her and she went inside. There was a big plate of cookies covered with wax paper, and Mrs. Watson said, "Honey, take these over to our new neighbours but don't go inside. After they get settled, we'll call on them."

Ellen took the cookies over and gave them to the boy. When he came back out of the house, the three of them started turning handspins on the grass and Ellen wasn't very good at it, but she could tell she would get better.

Pretty soon the mother came out of the house and said, "Honey, those cookies are delicious. You thank your mother for me. What's your name?"

"Ellen."

"I mean your last name."

"Watson." It came out naturally and it seemed real and true. Even the sound of it was right. But she knew it wasn't true and her name was Ellen Ganin but this time she lied on purpose and she repeated it in one sentence and, "My Name's Ellen Watson."

That was when she looked up and saw Mrs. Watson standing in the doorway with a different look on her face than she'd even had before. And Ellen could see it all right then: The packing, and the social worker and Mrs. Watson being polite to each other and saying sometimes these things don't work out.

("I'm sure you tried." "I did my best." "Don't worry, we'll find another place." "I tried to do my Christian duty.")

Ellen turned, then, and ran into the house past Mrs. Watson and into her bedroom and closed the door and lay on the bed. And it wasn't dark and the wind wasn't making sounds outside the house but she was walking along in the sunshine on her way to find her father and her mother. This was the first time on the walk that she ever noticed what dress she had on and it was the pink one and she could see herself walking along. She was carrying the book Mrs. Watson had bought for her and she wore the bracelet with her name on it in gold that Mr. Watson had given her. It took her longer than usual to find the house and she thought she might never come to it. But when, at last, she did, and her mother held out her arms to her, her mother's face was just like Mrs. Watson's and Mr. Watson was standing behind her. They were glad they found her and they were so glad they started to cry and she started crying, too.

Mrs. Watson was leaning over the bed smoothing her hair and saying, "Don't cry, honey. Everything's all right." Then Mrs. Watson said, "Mother's here. Mother's here."

THE END

(Originally published in Woman's Day Magazine, A Fawcett Publication, September 1963 issue. Reprinted with permission.)



THE WORLD AROUND US

Willy Brandt's Foreign Policy

(Part II)

When Willy Brandt became Chancellor in 1969 he started what is now known as Germany's *Ostpolitik*. Before Brandt took any definite steps, however, he sent his Foreign Minister, Walter Scheel, to Washington in July 1970 to check out American feelings on the new course for West Germany as envisioned by its new Chancellor. President Nixon wanted to maintain the policies of his four predecessors and did not care to recognize any change in East-Central Europe wrought by Germany's war and Germany's defeat. For Nixon a "just and honourable peace" remained one in which the U.S.S.R. accepted Europe's 1939 political and territorial status. Washington disapproved of the specifics of Brandt's *Ostpolitik*, but was more or less forced to accept West Germany's efforts to "normalize relations with the East."

For Brandt it made no sense to continue the two decades old policy of ignoring East Europe. Germany had lost the war, the borders of Europe had been re-drawn, and those facts might as well be accepted. What was necessary, according to Brandt, was to recognize the situation as it existed, to accept it, and to try for a better understanding and a possible improvement of relations.

In order to achieve that end, Brandt initiated a meeting between himself and a highly placed East German government official. The result was that on March 19, 1970, a historic meeting took place in the Thuringian city of Erfurt: Brandt met with the East German Chief Executive, Willy Stoph. After so many years of hostility and separation, no terms could be agreed upon, nor could there be at a second meeting held on May 21 in Kassel. Part of the problem was the negative attitude of the First Secretary of the Socialist Unity Party, Ulbricht, but since he was succeeded in May, 1971 by Erich Honecker here is hope that future meetings will yield more results.

Brandt did not allow himself to be discouraged by the negotiations with East Germany. A non-aggression treaty with the Russians was signed on August 2, 1970, only two months after it was initiated. The text was brief, the two governments declared it "an important objective of their policies to maintain international peace and achieve detente." They affirmed their intent to promote normalization of the situation in Europe and to settle their disputes only by peaceful means. The treaty recognized the inviolability of the frontiers of all states in Europe. Special reference was made to the Oder-Neisse line as the frontier between East German and Poland.

With this treaty Brandt officially recognized what had been an established fact in Europe since 1945. He rightfully believed that there was no point in claiming Germany's 1939 eastern border because this could never be realized without a major war against the Soviet Union and Poland. In November, 1970, Brandt therefore concluded a treaty with Poland and accepted the Oder-Neisse line as the new post-war German-Polish boundary (which transferred 40,000 square miles of former German soil to Poland).

Brandt did not blithely sign these treaties without getting something in return, however. He tied ratification (by the West German Parliament) of the treaties to the success of the Four-Power talks on Berlin. The Berlin negotiations started in March, 1970, but were not completed until 18 months later, in September, 1971. The Soviets accepted the responsibility for maintaining western access into West Berlin. They agreed to the West German government's presence in Berlin, including some 23,000 civil servants. And there would be increased contact between the people of East and West Berlin. In return for these concessions, the West extended Moscow the right to establish a consulate in West Berlin, limited to a staff of 20.

Just because Chancellor Brandt negotiated these treaties with the Russians and Poles did not mean they were wholeheartedly accepted by all West Germans. The Christian Democratic Union, which forms the opposition in the West German parliament, opposed the treaties because they gave too many concessions to the East. Brandt's majority in the Bundestag was very slim, while in the Bundesrat (the equivalent of our Senate) his party has a minority of one. Nevertheless, the treaties were passed; the Christian Democrats were aware that the majority of West Germans were in favour of normalizing relations with the East and that rejecting the treaties would hurt them in the next election.

Whether Brandt's new foreign policy will completely harmonize relations with Eastern Europe remains to be seen. There will always be some differences of opinion which will call for extensive and labourious diplomatic negotiations. But at least West Germany is adopting a more balanced and more independent foreign policy. The realistic acceptance of the existing situation must certainly lessen tension in Europe and eventually remove the difficulties between the two Germanies — although union of the two parts will probably not come about for a long time, if ever.

J. J. Bout.

CALVINIST-CONTACT — JULY 10/17, 1972

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements \$4.50
Marriage and Engagement announcements \$6.00
Anniversary announcements \$8.00
Notifications of death \$6.00
"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15c.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Mr. & Mrs. Henry Guichelaar of R.R. #7, Brantford, Ont. are pleased to announce the forthcoming marriage of their daughter

SHIRLEY
to
Mr. DICK J. SCHMIDT
son of Mr. & Mrs. A. Schmidt of Mount Brydges, Ont.

The wedding will take place D.V. on July 29, 1972 at 3:00 P.M. in the Free Christian Reformed Church, Ancaster, Ont.

Rev. A. Stehouwer officiating. Future address in Dorchester, Ont.

Mr. and Mrs. John Hiemstra, Telkwa, B.C., Box 92, are pleased to announce the forthcoming marriage of their daughter

ANNETTE
to
Mr. GEORGE DE HAAN

son of Mr. and Mrs. Allan de Haan, Edmonton, Alberta.

The wedding will take place D.V. on August 4, 1972 in the Chr. Ref. Church at Telkwa at 7.30 P.M.

Rev. D. Veldhuizen officiating.

With gratitude to the Lord, we wish to announce the birth of our third child:

CYNTHIA ELIZABETH
Born: June 11, 1972.

A sister for Wendy & Jane.
Gerald & Hilda Lennips
(nee Lautenbach).

R.R. 1,
Carrying Place, Ont.

Jack and Theresa Scholten thankfully announce the safe arrival of their daughter

LISA MONIQUE
Born June 19, 1972.

Box 122,
Moorefield, Ont.

With gratitude to God we announce the birth of our son

RICHARD ANDREW
A brother for Raymond.

June 23, 1972.
Andy and Diane Bootsma.

6 Belvedere Ave.,
Charlottetown, P.E.I.

We would like to thank God for giving our parents,

ALBERT SEINEN
and
MARIE SEINEN-

LUBBELINKHOF

25 years together in marriage, and hope to celebrate that occasion with them on July 19, 1972.

Wishing them His Shalom in the years to come, gratefully:

Grace and John
Henry
Ann
Lucy
Ally
Clarence

Box 24,
Houston, B.C.

On Friday, July 14, 1972, we thankfully remember the 40th wedding anniversary of our dear parents and grandparents

ENTE JELLE SCHARRINGA
and
HILDA SCHARRINGA

(POSTMA)

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24:5

Their thankful children and grandchildren:

Peter & Rita Scharringa,
Eddy, Paul, Robert, Richard,
Helene, Peter and Calvin.

John Scharringa.

Christina & Simon Schotsman,
Richard, Christopher and
Sylvia.

Shirley Patrick.

Welcome to all who would like to attend Open House at their home on 397 Bowman Street, Hamilton. Saturday, July 15, 1972.

On July 16th, 1972, the Lord willing, we hope to celebrate with our parents,

HARRY VAN ROON
and
LOUISE VAN ROON-POOL

their 25th wedding anniversary.

Thankful to the Lord, who has kept them through these years, we pray that our Heavenly Father will continue to bless them and keep them in His care.

Their thankful children,
Keith and Ellen Ambtman,
Toronto, Ont.

25 Leduc Drive, Apt. #10,
Rexdale, Ontario.

On July 14th, 1972, the Lord willing, we hope to celebrate with our dear friends,

Mr. and Mrs.
JOHN SCHAARSMA

the occasion of their 25th wedding anniversary.

It is our prayer that the Lord will continue to bless them and keep them in His care.

Their friends of the Second
Christian Reformed Church
of Toronto, Ont.

70 Rexdale Blvd., Apt. #310,
Rexdale, Ont.

On Friday, July 28, 1972, D.V. we hope to celebrate with our parents and grandparents

MELVIN S. ELGERSMA
and
ALICE B. ELGERSMA-

MONTSSMA

of R.R. 1, Cayuga, Ontario their 40th wedding anniversary.

Thankful to Jehovah for the many good things He caused them to be for each other and us, it is our wish that this may continue for a long time to come.

Sylvia and John Dykstra,
Talbot Street, Cayuga, Ont.
Stephen and Jenny Elgersma,
R.R. 1, Cayuga, Ont.

John and Lynne Elgersma,
Smooth Rock Falls, Ont.
Andy and Joanne Elgersma,
R.R. 3, Hagersville, Ont.

Leo and Alice Elgersma,
R.R. 5, Cayuga, Ont.
Tina and Otte Kiers,
R.R. 5, Cayuga, Ont.

Martha and Bernard
Verschoor,
R.R. 3, Cayuga, Ont.

Jane and David Hadden,
Montreal, Que.

Raymond Elgersma,
R.R. 1, Cayuga, Ont.
Helen and Bryan Cowan,
R.R. 1, Jarvis, Ont.

Also 29 grandchildren.

Alle vrienden in Canada, die ons ter gelegenheid van ons gouden huwelijksfeest gelukwensen zonden, zeggen wij heel hartelijk dank.

Oude en prettige herinneringen kwamen weer boven. Canada blijft voor ons: land van vrijheid, ruimte en ontplooiing.

Wij wensen u allen Gods zegen toe.

Drachten, juli 1972.

T. Cnossen,
P. Cnossen-Walma.

The consistory of the Maranatha Chr. Ref. Church of Bowmanville, Ont. wishes to express its sincere sympathy to Mrs. H. van der Meer and family in the passing away of their husband and father:

HANS VAN DER MEER

With thankfulness we remember his years of service to the Lord in our midst as elder and member of our board of administration.

"The steadfast love of the Lord never ceases, His mercies never come to an end; they are new every morning. Great is thy faithfulness." Lam. 3:22, 23.

We commend the bereaved to the tender mercies of our Father in Heaven.

Done in consistory of the Maranatha Chr. Ref. Church,

Bowmanville on

June 28, 1972.

We received word that our father and grandfather

GERARD DE KONING

was called home by the Lord.

May the Lord comfort our mother, brothers, and sisters in Holland.

Willowdale, Ont. June 29, 1972.

Jan and Jane DeKoning and children.

Geert and Jelske DeKoning and children.

Uit Holland kregen wij bericht dat God op 18 juni 1972 plotseling tot Zich geroepen heeft onze geliefde zwager en oom

JOHANNES DEN HOEDT,

geliefde echtgenoot van Iemke den Hoedt-

van Houten, op de leeftijd van 55 jaar, na een gelukkige echtverening van ruim 21 jaar.

"Hetzij wij leven, hetzij wij sterven, wij zijn des Heren."

F. en Kl. Hoekstra, Sarnia, Ont.

J. en T. van Houten, Brantford, Ont.

G. en L. Prins, Peterborough, Ont.

E. en Y. Vrijburg, Sarnia, Ont.

S. en S. van Houten, R.R. 2, Yarker, Ont.

en kinderen.

De begrafenis heeft plaats gehad op 29 juni om 13.30 uur op de begraafplaats "Slingehof" te Drachten (Fr.).

Our Covenant God, Who keeps His promises in life and death, has taken to Himself our infant son

JOHN MICHAEL

"For I am persuaded that neither life nor death shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Romans 8:38, 39)

John and Marge Postuma, nee Faber.

13 Patterson Ave., Brantford, Ont.

June 30, 1972.

Op vrijdag 9 juni is in onze Heiland en Zaligmaker ontslapen onze geliefde man, vader en grootvader

ROELOF BOERSMA

"Want evenals in Adam allen sterven, zo zullen ook in Christus allen levend gemaakt worden." 1 Corinthiers 15:22.

Zijn diepbedroefde vrouw
Taber:
Antje Boersma-Koen.

Kinderen:
Calgary:
F. De Bruyn.
J. De Bruyn-Boersma.

Lilloett:
A. Boersma.

Taber:
S. Boersma-Pool.

Werkendam, Ned.:
H. A. Den Dekker.
H. J. Den Dekker-Boersma.

Calgary:
H. J. Boersma.
M. Boersma-van der Vliet.

Taber:
P. F. Boersma.
B. Boersma-Beddington.

Lilloett:
Hessel Boersma.
16 kleinkinderen.

Taber, 29 juni 1972.

Urgently needed:
A HOUSEKEEPER

in a family of 6 children, aged from 3 through 15. Mr. W. Hamming, 12142 - 203 St., (Haney) Maple Ridge, B.C., Canada.

CEDARHOLM
TOURIST RESORT

Housekeeping cottages on beautiful Kennebec Lake, 85 miles west of Ottawa on Highway 7. Beautiful sand beach. Wooded campsites. Boats, motors, canoes for rent. S. Pranger, R.R. 1, Arden, Ont. Phone 613-335-2058.

NEW INCOME TAX

(Continued from page 2)

track of the cost of panelling, plumbing or other improvements which you make. In the case of a stamp or coin collection keep track of every penny that you spend for postage and charges as well as for new stamps or coins. For these collections the amounts spent are usually small, but can add up to a tidy sum over a number of years.

How much tax will you have to pay on the capital gains you make after January 1, 1972? You will have to add half of any capital gains made to your regular income and you will pay tax on it at regular income tax rates then.

For example: A lot valued at \$5,000 on December 31, 1971 is sold in June 1972 for \$6,000. The capital gain is \$1,000, but only \$500 is added to your other income. Most capital losses may be deducted from capital gains and some even from your regular income. In many cases the capital gains tax will not be a heavy burden.

While the Federal Government has done away with Gift and Es-

state Taxes, most of the provinces have jumped right in, and started their own estate and gift taxes. Even the Federal Government is not as generous as it seems. Every time some property or asset is given away or left to someone on death of the owner, the property will be considered to have been sold at a fair value, and the usual capital gains tax provisions apply.

There are new regulations concerning partnerships and small incorporated companies. These concern both capital gains and valuations, as well as the distribution of the partnership income. If you are in a partnership or small company, I am sure that your accountant will explain the new provisions where necessary.

Another new provision is that of forward averaging. This means that if you have a very high income one year, such as a farmer might have when he sells off all his herd, or land, he can elect to distribute his income over as many years as he wants, over the rest of his life if he wants. He will have to use the cash from the income to purchase an income averaging annuity which will be available from life insurance companies and probably trust companies.

CONCLUSION

To sum up, for capital gains tax purposes, it is essential that you

have a valuation in writing of the value of all your possessions as of December 31, 1971. Do not delay getting this valuation done, as the longer you leave it, the harder and more expensive it is going to get. After that you will have to become a bookkeeper in order to keep track of any money spent on increasing the value of your assets. Do not hesitate to consult an expert such as an accountant; the money spent now is peanuts compared to the amounts you may have to spend in later years to get the same work done.

While the Federal Government has done away with Gift and Es-

state Taxes, most of the provinces have jumped right in, and started their own estate and gift taxes. Even the Federal Government is not as generous as it seems. Every time some property or asset is given away or left to someone on death of the owner, the property will be considered to have been sold at a fair value, and the usual capital gains tax provisions apply.

There are new regulations concerning partnerships and small incorporated companies. These concern both capital gains and valuations, as well as the distribution of the partnership income. If you are in a partnership or small company, I am sure that your accountant will explain the new provisions where necessary.

Another new provision is that of forward averaging. This means that if you have a very high income one year, such as a farmer might have when he sells off all his herd, or land, he can elect to distribute his income over as many years as he wants, over the rest of his life if he wants. He will have to use the cash from the income to purchase an income averaging annuity which will be available from life insurance companies and probably trust companies.

CONCLUSION

To sum up, for capital gains tax purposes, it is essential that you

TEACHERS WANTED

The Calvin Christian School of Victoria, B.C. invites applications from

PRIMARY TEACHERS

for its combined grade one/two to fill the vacancy for 1972-1973. Send your inquiries or applications to Mr. J. Peereboom, Chairman Ed. Comm., 530 Broadway Ave., Victoria, B.C.

The Timothy Christian School of Rexdale, Ont. will need

ONE TEACHER

for intermediate grade. Applications to be sent to Mr. K. Bergsma, 28 Elmhurst Drive, Rexdale, Ont.

North Edmonton Christian School needs a qualified

GRADE SIX TEACHER

Please send applications to Mr. A. Stolpe, 5943 - 150th Ave., Edmonton, Alberta, or phone 475-7145. Alternate contact: William Sinema 599-8140.

The London Parental Christian School of London, Ont. will need a

GRADE 2/3 TEACHER

preferably one who can teach music to all grades. Application to be sent to the principal Wm. Van Wieren, 202 Clarke Side Rd., London, Ont.

WEDUWE

Chr. Ref., tussen 60 en 65 jaar, zou gaarne iemand in huis nemen voor gezelligheid, hetzij een student, verpleegster, of alleenstaande man of vrouw, bij voorkeur van dezelfde geloofsovertuiging. In Guelph, Ont., dicht bij de universiteit. Brieven onder no. 3070, Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

WHAT ABOUT ABORTION?

Is the deliberate slaughter of over 30,000 innocent unborn babies this year, YOUR idea of Canada's "Just Society"? If not, speak out! Silence gives consent. Join the "Voice of the Unborn" association. (\$2.00 membership fee.) Box 34335, Vancouver 9, B.C.

FOR SALE:

PIPE ORGAN

Completely rebuilt with new console, blower and bellows.

Two manuals and pedals, 9 ranks of pipes.

John Bright

Organ Builder,
747 Algoma Ave.,
LONDON 23, ONT.

Urgently needed:

A HOUSEKEEPER

in a family of 6 children, aged from 3 through 15. Mr. W. Hamming, 12142 - 203 St., (Haney) Maple Ridge, B.C., Canada.

CEDARHOLM

TOURIST RESORT

Housekeeping cottages on beautiful Kennebec Lake, 85 miles west of Ottawa on Highway 7. Beautiful sand beach. Wooded campsites. Boats, motors, canoes for rent. S. Pranger, R.R. 1, Arden, Ont. Phone 613-335-2058.

NEW INCOME TAX

(Continued from page 2)

track of the cost of panelling, plumbing or other improvements which you make. In the case of a stamp or coin collection keep track of every penny that you spend for postage and charges as well as for new stamps or coins. For these collections the amounts spent are usually small, but can add up to a tidy sum over a number of years.

How much tax will you have to pay on the capital gains you make after January 1, 1972? You will have to add half of any capital gains made to your regular income and you will pay tax on it at regular income tax rates then.

For example: A lot valued at \$5,000 on December 31, 1971 is sold in June 1972 for \$6,000. The capital gain is \$1,000, but only \$500 is added to your other income. Most capital losses may be deducted from capital gains and some even from your regular income. In many cases the capital gains tax will not be a heavy burden.

While the Federal Government has done away with Gift and Es-

state Taxes, most of the provinces have jumped right in, and started their own estate and gift taxes. Even the Federal Government is not as generous as it seems. Every time some property or asset is given away or left to someone on death of the owner, the property will be considered to have been sold at a fair value, and the usual capital gains tax provisions apply.

There are new regulations concerning partnerships and small incorporated companies. These concern both capital gains and valuations, as well as the distribution of the partnership income. If you are in a partnership or small company, I am sure that your accountant will explain the new provisions where necessary.

Another new provision is that of forward averaging. This means that if you have a very high income one year, such as a farmer might have when he sells off all his herd, or land, he can elect to distribute his income over as many years as he wants, over the rest of his life if he wants. He will have to use the cash from the income to purchase an income averaging annuity which will be available from life insurance companies and probably trust companies.

CONCLUSION

To sum up, for capital gains tax purposes, it is essential that you

have a valuation in writing of the value of all your possessions as of December 31, 1971. Do not delay getting this valuation done, as the longer you leave it, the harder and more expensive it is going to get. After that you will have to become a bookkeeper in order to keep track of any money spent on increasing the value of your assets. Do not hesitate to consult an expert such as an accountant; the money spent now is peanuts compared to the amounts you may have to spend in later years to get the same work done.

While the Federal Government has done away with Gift and Es-

state Taxes, most of the provinces have jumped right in, and started their own estate and gift taxes. Even the Federal Government is not as generous as it seems. Every time some property or asset is given away or left to someone on death of the owner, the property will be considered to have been sold at a fair value, and the usual capital gains tax provisions apply.

There are new regulations concerning partnerships and small incorporated companies. These concern both capital gains and valuations, as well as the distribution of the partnership income. If you are in a partnership or small company, I am sure that your accountant will explain the new provisions where necessary.

Another new provision is that of forward averaging. This means that if you have a very high income one year, such as a farmer might have when he sells off all his herd, or land, he can elect to distribute his income over as many years as he wants, over the rest of his life if he wants. He will have to use the cash from the income to purchase an income averaging annuity which will be available from life insurance companies and probably trust companies.

CONCLUSION

To sum up, for capital gains tax purposes, it is essential that you

The Family Christian Bookstore
is easy to get to!

Treat your family one of these days to a visit to one of Ontario's LARGEST SELECTIONS OF CHRISTIAN BOOKS

NEW ADDRESS: Mountain Plaza, HAMILTON
(Upper James & Fennell) Phone 385-5851

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
July 24	July 21	July 19 noon
Aug. 14	Aug. 11	Aug. 9 noon
Aug. 28	Aug. 25	Aug. 23 noon
Sep. 4	Sep. 1	Aug. 30 noon

Near Christian School

Price reduced, too. Hatching egg plant, premium egg market, leading hatchery. Two-storey laying house, 210 x 30 ft., 9-ton feed bin etc. 3 1/2 acres. Good brick ranch house, three bedrooms, trees around. Good location, between Brantford, Hamilton. — We specialize in poultry properties. All types, sizes, listed.

FRED W. BRAY
REAL ESTATE BROKER

357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.

Write or phone for definite appointment.

For Sale:

BAKERY
(bread and pastry)

and imported delicatessen shop. Big city in South Western Ontario. Building (with big apartment) either for sale or for rent.

WELCOME

to

One Thousand New Subscribers

IN ONE YEAR.

THANK YOU

TO 48 PERSONS WHO DONATED THIS PAGE

READ

THE OUTLOOK

Send 5 Canadian dollars for a year's subscription. Group subscriptions for Consistories and Societies (bulk mailing to one address) \$3.50 per subscription.

CONTENTS JULY ISSUE:

EDITORIAL BY REV. J. VANDER PLOEG: Reply to an article in STROMATA of May 1972. Stromata is published by the Students of Calvin Theological Seminary, Grand Rapids, Michigan.

The lead article in that issue of the student paper is by a "Christian Homosexual", and is entitled "The Conscience of a Christian Queer".

THE DEVELOPMENT OF LIBERAL TRENDS IN THE NETHERLANDS AND THEIR INFLUENCE ON US — Rev. L. T. Schalkwyk, text of address held at annual Meeting Reformed Fellowship, Grand Rapids.

REFORMED WOMEN SPEAK — Johanna Timmer.

REFORMED CHURCH IN THE NETHERLANDS ADOPT NEW FORM OF SUBSCRIPTION.

INFORMATION RE SERIES OF STUDY NEXT SEASON, FOR SOCIETIES.

ABORTION? — Dr. E. H. Palmer.

THE BIBLE IN THE MISSOURI LUTHERAN CHURCH — Rev. Peter De Jong.

NEO-PENTECOSTALISM — Dr. G. Van Groningen.

CHRISTIANITY AND PSYCHIATRY TODAY — Dr. Jay E. Adams of Westminster Theological Seminary.

IS GOD'S WRATH REMOVED FROM PREACHING? — Rev. F. Van Houten.

The July issue will appear approximately July 15 to allow for **REFORMED FELLOWSHIP REPORT ON SYNOD OF THE CHR. REF. CHURCH**, by delegate Rev. H. Vanden Heuvel.

As discerning Christian, you will see the importance of this issue. We believe its Reformed biblical message must penetrate many a community to save the church from falling away from the truth once delivered to the saints.

Make sure to get your copy by subscribing to THE OUTLOOK.

Enclose cash, cheque or money order.

Send to:

Reformed Fellowship
Box 7383, Grand Rapids
Michigan, 49510

Dear Sir:

Please enter my subscription to THE OUTLOOK, starting with the July issue.

NAME

(Please Print)

STREET

CITY

ENCLOSED FIVE DOLLARS: ☐ cash

☐ cheque

☐ money-order

Send to:

Secretary Reformed Fellowship of Canada
Mr. G. J. Van Daalen
242 Elmhurst Dr.
Rexdale, Ontario

REFORMED FELLOWSHIP OF CANADA MEMBERSHIP CARD

The undersigned, desiring to become a member of Reformed Fellowship, hereby declares that he is in full agreement with the purpose of this organization namely, to study the Reformed faith and to develop its implications more clearly, to disseminate and defend this faith in opposition to all errors, heresies, and trends; and to encourage and promote respect for our Reformed creeds in our ecclesiastical and educational institutions.

Also that he approves the methods by which the purpose of this organization shall be achieved, among others: to associate in brotherly fellowship for the discussion of the fruits of our study and to publish a Reformed periodical and such other literature as may be deemed necessary and advisable.

Further the undersigned agrees to pay the annual contribution of \$10 per year for the promotion of the work of this organization.

NAME

ADDRESS

CITY

Signed